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VOL. 37.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 1, 1900.

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## THE GLADNESS THAT IS BEST.

I would not always have it fair,  
I would not have but Summer days;  
He that is never bowed with care  
Must walk in uneventful ways.  
The disappointments men must learn  
To bear before their fortunes turn  
Make doubly sweet the critic's praise.  
Did she but smile day after day  
And ever wait your beck and call,  
Your love for her would melt away,  
The idol you have raised would fall!  
The tender look that follows when  
She weeps and dries her tears again,  
Is always sweetest, after all.  
The painted toys that lie around  
In careless heaps upon the floor  
Were put away awhile—you found  
No sweet one waiting at the door!  
But death was cheated of his prey,  
And he whose shouts you hear to-day  
Is dearer than he was before.

## BORDERLAND.

### A Haunted House.

Mr. Lawrence Sheehan of Liberal, Mo., contributes the following: When we moved to Arkansas and went into business at Batesville, we rented a nice residence very cheap, as it was said to be haunted; but we did not believe in such foolishness, as we termed it. We soon found there was something very mysterious about that house. We heard sounds and raps frequently during the day, and doors would open and close without any visible agency, but when we put out the light the circus would begin in earnest. From the noise a person would think the house was being torn to pieces.

We asked if it was a spirit to come and rap on the headboard of our bed. It did this at once. Then we got up and went to a table and asked them to rap once for no and twice for yes.

I got paper and pencil, and, by calling the alphabet, the spirit told us his name; that he was murdered near there in 1885; that he came from Kansas and was a member of Company A, Ninth Kansas Cavalry, in the war. I wrote for a roster of that company and regiment, and sure enough, his name (D. Farmer) was there.

### Vacant Room Furnished.

We had been living in our house almost a year, when one Sunday, in June last, I went with my wife and child to see some friends. We got back at 5 o'clock, or thereabouts, for I recollect it was still quite light, and as we were walking toward the house I noticed that somebody had left a step-ladder standing directly in front of the high window opening into the little disused room on the ground

floor. "That's rather a cordial invitation to prowlers," I said half joking. "Let's see whether any have availed themselves of it."

So when we went inside we walked back together to the last door, and I pushed it open. "Why! what does this mean?" I exclaimed in amazement. There was nobody there, but the room, which had always been entirely vacant, contained several pieces of furniture. A rough-looking table stood in one corner, with an old-fashioned straight-backed chair in front of it, and opposite was a small cot bed. There were some papers and other things on the table and a religious print stuck on one of the walls. I started to enter, but my wife held me back. "Don't go in," she

pleaded; "the plaster may fall." I noticed my wife was very nervous, so I drew the door to, and we went into the parlor. A few moments later I walked outside to shift the ladder, and as I picked it up I glanced through the window. The room was perfectly empty.

That's about all there is to the story. Next morning I examined the place carefully by broad sunlight, and it was plain from the dust on the floor that no furnishing of any kind had been on the floor for years. We left the house before the end of the week, not because we believe in spooks, but because we didn't care to remain in a place where unaccountable things happen. It's bad for the nerves.—  
*Correspondent, New Orleans.*

## MRS. R. SHEPARD LILLIE.

Spiritualist Champion at the Congress of Religions.



Mrs. Lillie is one of the most earnest, as well as successful, lecturers and missionaries working for the cause of Spiritualism and the elevation of Man. With Mr. Lillie she has devoted her entire time for the past 20 years to the interests of Spiritualism, winning many converts, and making those who were already believers in the Truth firmer in their convictions.

Mrs. Lillie was born in Western New York, not far from Hydesville, where 52 years ago the spirit raps were heard. She is an inspirational speaker of rare ability a poetical improvisatrice of considerable renown—indeed, few mediums and public workers have gained such popularity, and made so many friends, as Mrs. Lillie.

She was selected to present "The Claims of Spiritualism on the Modern World" at the Congress of Religions now in progress at the First Unitarian Church, Oakland, Cal. She resides at 301 Polk St., San Francisco, Cal.

## Mental Telepathy.

My father, an old man of 72, was taken ill in January, 1890, in the first grip epidemic known in Europe. We were 6,000 miles apart in flesh, and had been separated in spirit for many years. For at least six years before his death I had not received a letter from him, and there had been absolutely no correspondence between us for five years, my own letters having remained unanswered. Naturally he did not occupy a place in my daily thought, and months elapsed in which he was not once called to my memory.

Soon after the Christmas of 1889 he was almost hourly in my mind. So vividly was I impressed, that I pictured him to myself blind, helpless and in distress. This doleful picture so preyed upon my feelings that frequently in the day I wept in sorrow over his fate. This went on for at least two weeks. Then, all at once, my mind was at rest again, and I thought of my old father no more. I did not write to my family in the two weeks that he had been so constantly and distressingly in my mind.

Four weeks after he had gone as suddenly from my thoughts as he entered them, I received a letter from an old relative, apprising me of his death on Jan. 8. This letter was followed by one from my sister, setting forth the details of his demise. He had been ill for two weeks with the grip, and had been almost totally blind for the last six months of his life. Of this last affliction I had never heard, until so advised by my sister. E. S. H.

**Confidence.**—The foundation of business is public confidence. No institution can prosper without this essential. It is the first principle of commercial life. The shop customers must believe in the excellence of its goods; the depositors in a bank must have faith in the honesty of its financial system; the members of the fraternal order must be assured of the wisdom of its system and management, else these different enterprises arrive at a common disaster. The visible token of the establishment of this principle is shown in business prosperity; but the secret of it lies in the continued esteem and friendliness of the people.

**Reason.**—The instant we admit that a book is too sacred to be doubted, or even reasoned about, we are mental serfs. It is infinitely absurd to suppose that a god would address a communication to intelligent beings, and yet make it a crime, to be punished in eternal flames, for them to use their intelligence for the purpose of understanding his communication.



## Immortality and the Beyond.

## Scientific Demonstration the Only Satisfaction to Millions of Anxious Enquirers.

REV. MINOT J. SAVAGE.

It seems to me, indeed, most striking that from the beginning of the world until during the last decade or two there has never been on the part of humanity anything like a serious investigation of a series of claimed facts, which, if true, or only partly true, are the most important facts in all the world. Think of it! Until the year 1882, to be specific, whatever particular individuals may have done, humanity had never made a combined, serious, scientific attempt to find the truth in this great matter!

Some people have said that, if God had intended us to know, he would have told us about it in the first place. Why not apply that to every problem? God told primitive man very little. He did not even tell him what was good to eat and what was poison: he had to find it out by experience. He has absolutely, in this sense, told us nothing. He has revealed himself in the facts, the wonders, the glorious ongoing life of the universe, but has left us to read these hieroglyphics, and find out their meaning for ourselves. He has done this in every department of thought and life. Why not here?

Then there are a great many persons who bravely tell you, however interesting it is, there is no use in trying to find out the truth in any scientific way, because it is impossible of discovery. How do they happen to know it is impossible? Great men in the past have told us that ever so many things were impossible which are everyday occurrences now. So we will not be quite content to take it on the dictum of anybody that it is impossible to discover another life.

If that other life be—if it is not merely a fancy or a dream—why should we assume that it is indiscoverable? I know no reason; and I believe that the human race will keep on its attempts, knocking at the door until it opens, if any door there be.

## PSYCHICAL RESEARCH.

The Society for Psychical Research was organized in England in the year 1882. It was organized in America—and I was one of its corporate members, having studied facts that it proposed to investigate for years before—in the year 1885.

The first president of the society in England was Prof. Henry Sidgwick, of Cambridge University, and one of the greatest ethical writers of this century. Of the original vice-presidents, five have died. Among these were Prof. Balfour Stewart, one of the best scientific men of his age; another, Richard H. Hutton, for many years editor of the London *Spectator*, one of the great papers of England. Two other original vice-presidents still occupy their position—the right Hon. Arthur J. Balfour, one of the famous names in modern England, member of Parliament, a fellow of the Royal Society, and Prof. W. F. Barrett of Dublin University. Mr. Edmund Gurney, who died in the midst of his work, and Mr. F. W. H. Myers are two other names famous all round the world. Mr. Myers I shall probably refer to again—one of the great essayists and a well-known writer at the present time.

In this country we have not had so many great names; but we have accomplished some of the most important work right here among ourselves. I will name a few: Prof. S. P. Langley, of the Smithsonian Institute in Washington; Professors Bowditch, Pickering and Royce, connected with Harvard College; and one of the keenest and most interested workers of all, perhaps the greatest psychologist living, the man who is recognized throughout Europe as well as America as a leader in that direction, and whose leadership is being recognized by the fact that he is to go to Oxford for the next two years and lecture there on his special theme—Prof. William James, a brother of the famous novelist, Henry James. Prof. James H. Hyslop, of Columbia College, is another man engaged in this work.

Lord Rayleigh, Professor Ramsay, F. R. S., and Professor Lodge. One of the greatest mathematicians and physicists living in England at the present time, and who has played an important part in the recent work of the society in England, is Professor Lodge. Prof. W. F.

Barrett, of Dublin, was active in starting the work both in England and here. One more I must speak of, because he is at present the president of the Society in England. This is Sir William Crookes, F. R. S., the inventor of the Crookes tube that has played so large a part in connection with the X-rays during the last two or three years, and who has occupied one of the foremost positions in the scientific life and work of England during the last 25 years.

In America, Bishop Brooks, Rev. R. Heber Newton and others have been intensely interested in the work, and have added to it as much as they were able. And, while there are a great many people who for one reason or another think that this matter is hardly worth their time and attention, let me give you the word of a man like Gladstone. He accepted an honorary membership in this society—honorary, because he was too busy to do work connected with it, but was glad to have his name associated with it. And, in accepting it, he writes: "It"—that is, the work of the Society for Psychical Research—"is the most important work which is being done in the world—by far the most important."

I have told you that; I have been saying it for years; but the opinion of a man like Gladstone carries weight with everybody who thinks. Gladstone does not say: "I am a Churchman; I have it in the Bible; I have it in ecclesiastical tradition, and that is enough: this work of yours in attempting to prove it scientifically is the most important work in the world!"

Now, what is the attitude of these men? Prof. Sidgwick, in his inaugural address, challenged the world, saying to men of science and men of thought everywhere: Here are certain strange alleged facts—facts testified to since the beginning of the world, facts testified to in every nation to-day. Are they true? Are they false? He challenged the scientific world in England by the statement: It is a scandal to intelligent, thinking men and students that this problem should not be settled. It is a scandal that the world should not find out whether these things are true or not. And this is the spirit in which he undertook the investigation.

And remember that no member of this society commits himself to a belief in anything. He simply promises, seriously and earnestly, to investigate with the one purpose, if possible, of finding out what is true. That is all. That is the attitude which they took from the beginning, and no member of the society is committed to the belief of any other member. In other words, it occupies precisely the same position that any great scientific organization occupies anywhere—its one aim is truth.

It is possible, for example, that an astronomer may think he has made a discovery in the heavens, and he reports this to the society, but the astronomers doubt it. They do not think he has brought adequate proof yet; and so they wait and study until the proof is overwhelming and all reasonable men are obliged to accept it, or until it is decided that it was a mistake in the first place, and that no sufficient evidence can be found. This is the attitude of this society then. So that, if towards the end I shall tell you the opinion of certain members of this society, you will understand that they do not bind the opinion of anybody else at all, and that these men expect the world to be convinced only when sufficient evidence has been brought to bear down all unbelief and all opposition.

Now, what are the things these men are studying? You know that a few years ago there was a man in France, by the name of Mesmer, who discovered what he called "Mesmerism," or what came to be called Mesmerism, after his name. It was scoffed at by all wise people as nonsense. A scientific committee of investigation was appointed; and they looked the matter all through, as they supposed, and reported it all fraud and humbug. There is not an intelligent man on the face of the earth to-day, however, that does not know that it, and a good deal more, is true; only to-day it is called "hypnotism" instead of "Mesmerism,"—that is all; and it is being used as a part of the medical armory, a storehouse of weapons against disease, by hundreds of the best physicians in France and Germany, in England and America.

## SUBLIMINAL CONSCIOUSNESS.

Then there are a lot of other facts. There are questions of the "subliminal consciousness," as it is called. We know that the mind works when we are asleep, or when our ordinary con-

sciousness is engaged in attending to something else. So that this subliminal consciousness of ours became a fact for investigation. Then there are clairaudience, clairvoyance. There is the visible movement of physical bodies without any visible reason for their moving; there is the playing of musical instruments by no visible finger or hands; there are visions, there are voices, there are scenes and experiences of death-beds; there are what are called hauntings, wraiths, doubles, phantasms of the dead and of the living. There is no sort of question that there are phantasms of both the dead and the living; but no scientific man takes that as proving immortality. It simply raises a question as to what they are and what they mean. But that what we call ghosts exist, no unprejudiced student has the slightest doubt.

So there are all these various fields of research. There are the reports of houses that are haunted. There are trances, visions, voices, automatic writings. These are claimed facts, and it is a little strange that they have been claimed from the beginning of human history, only they have never been seriously or scientifically investigated before. I confess to you that it would be a relief to me to find out that there was truth in them, if only for the sake of finding out that the human race has not been crazy for ages. If there is only a grain of truth, no matter how exaggerated the stories have been, it would run a luminant light of reason up along the path of the human race. Tacitus, the Roman historian, nobody doubts when he talks of other things; and he tells these stories. He was a little wild and credulous, as we say when these kind of stories are told. So we have been accustomed to throw them away instead of investigating and finding if there were not the shadow of some great truth in them.

Now, this Society for Psychical Research, both in England and America, sets itself seriously about investigating these matters, just as they would investigate the bone of an animal dug up from the earth or the remains of a leaf preserved in a rock, or some other equally important matter. And I submit to you whether this matter is not as important as bones or petrified leaves or the dredging of the bottom of the sea, or any other of the great—and I do not wish to belittle them—objects of scientific research? But, when I find a man who devotes his life to the study of petrified leaves or to the bones of animals, or to something of this sort, and who scouts and sneers at these great questions, it seems to me that he is exalting that which is little and belittling that which is great.

For, if the Society for Psychical Research does no more, it has already unspeakably enlarged the boundaries of human thought concerning man himself. Up to the present time there has been no dark continent or "Darkest Africa" on the face of the earth so dark as the mind of man; and out of this mind of man have been coming reports and beliefs of ten thousand mysterious things, which have whispered and promised wonders beyond human imagination. Now, if we do nothing more than add new continents to our knowledge of human nature, it seems to me that is worth while. It seems to me that, only next to the question of immortal life, is the most important subject on the face of the earth.

## SOME FACTS TO EXPLAIN.

Here are these claimed facts—strange, indeed, if they are true, and strange, yes, perhaps stranger, in view of the fact that the world has always been accepting them, if they be not true. Now, how can we explain them? Take all these things that form the subject of the study of the Society for Psychical Research. How can these two facts be explained?

First, you can explain them, as thousands of people do, by saying that they are all fraud from the beginning.

In the next place, you can explain a great many of them as being illusion, misconception on the part of the sitter or of the psychic.

[Concluded next week.]

A cheerful man is happy, though he possesses but little; a peevish man is uncomfortable in the midst of affluence.

The tongue is the index of the heart; and what the latter harbors, the former cannot always conceal.



### Claims of Spiritualism.

The following is a synopsis of a lecture by Mrs. R. Shepard Lillie in the First Unitarian Church of Oakland, Cal., on Sunday evening, Feb. 18, 1900. This was the first lecture of the second series of a Congress of Religions, being held under the auspices of the Young People's Union, auxiliary of the First Unitarian Society. Mrs. Lillie was introduced by the president of the Union and said:

My subject for the evening's discourse has been announced as "The Claims of Spiritualism on the Modern World." The first claim which we make is that Spiritualism is to the modern world as a beacon light to a ship tossed upon the waves without a compass.

It is true that humanity has always maintained a belief in the continuity of life; in some state where man shall live and progress; but modern Spiritualism may be likened unto a ship which has made port, and its passengers can testify of a personal knowledge and can speak from experience of the events of the voyage. Having seen and heard and held intelligent communication with those who have passed through the change called death, we claim to know of the evidences which warrant an affirmative answer to the question: "If a man die, shall he live again?"

Modern Spiritualism is but a child as yet, but there is an older form of the same truth; and if it is true to-day, it has always been true; and Spiritualism is therefore but a new correlation of facts and events.

As an evidence that Spiritualism has claims upon the world to-day, we point to the fact that the idea of spirit presence and communion has permeated the literature of the world, and its influence is being felt in the social, industrial and economic realms. A few years ago we would not have been invited to speak from this platform; and the fact that we do stand here to-night is an evidence that Spiritualism has some claims which are being recognized.

It is a religion organized as such. We have a belief; but we also have knowledge, and have settled the question of the continuity of life. This is a miraculous age; and through the telephone we can hear the voices of our friends, although separated by long distances. Messages come by wireless telegraphy, annihilating time and space. Why not hear mother's voice from spirit-land? Are any mechanical contrivances superior to the human brain? We appeal to your reason, and remind you that all the popular religions of the world have been founded upon strange experiences sometimes called miracles. Spiritualism came about 50 years ago heralded by strange experiences, declaring that God is spirit; that man is spirit; and affirming the divine origin and destiny of humanity. We were first called Spiritualists in derision; but we are proud of the name, for it means that we have been in the company of angels, and are glad that we have been deemed worthy to carry a message from them to humanity.

We claim that Spiritualism is a science; that it is founded upon knowledge. We insist upon conditions; so does the photographer, and so did the prophets of old; and this is one of the claims which Spiritualism has upon the world for careful research and investigation. Eminent scientists like Crookes, Wallace and Zollner have

found that all phenomena is under law, and many of the conditions of its production are yet unknown. We say to you, if you want to know the truth, investigate in your own homes, for in their sacred precincts the friends gone before can best touch the Borderland.

The great teacher of Nazareth said: "The things which I do, you shall do also." And I say unto you that if you can do them, you are not very far from being a Spiritualist. Peter fell into trances, and Paul saw visions; but that was Christianity, and must not be spoken of in connection with Spiritualism. The Wesley family had spiritual manifestations, and the Methodist of 200 years ago was very different from the Methodist of to-day.

The fires have in a measure gone out upon the altars of the popular religions of our day, and the mission of Spiritualism is to re-kindle the spiritual fires upon the altar of humanity. When science discovers the real truth of the occult, it will be found that the despised Spiritualists have been teaching the truth for lo! these many years, and they heard them not. If there is a condition of conscious existence after death, then the claim of intelligent communication is not foolish. We bring to the world a scientific, philosophical religion of love, and send it forth as a blessing to mankind.

At the close of the lecture, Rev. B. Fay Mills, pastor of the church, thanked Mrs. Lillie for her splendid address and paid a high tribute to the claims of Spiritualism on the modern world.

### Hermetic Teachings.

W. P. PHELON, M. D.

The great, white tower bore upward into the higher air the topmost chamber of pure, transparent crystal. Like an ever-watchful eye, it gazed steadfastly into the starry vault, questioning of the eternal wisdom. To all the people who breasted the stormy waters, or sailed the calmer fields of green, it was the "pillar of cloud by day, and fire by night." It thus became exoterically the source of all light, strength and power, and esoterically was an emblem of aspiration of all the brothers, held together by obligation, to assist, to unfold, to lay hold of and possess all knowledge and whatsoever belongs to the knowledge, strength and power vouchsafed to men.

This thought necessarily manifested itself through the individualized forces of natural law, because there can be no super-natural law. The only super-natural law is the Uncreated Spirit—Divine and Omnipotent One. For from IT proceeded all law. It is above and beyond law. But, for the sake of consistency with itself—the unity that is born of harmony—IT will never to interfere with this law.

So, when a law goes forth from IT, it always brings back the compliment and finish. "My words shall not return to me void." is the everlasting, never-changing edict.

They who were obligated in the old Atlantean Brotherhood of Hermes took upon themselves an obligation and adjuration, similar to the ones now in use by the present Brotherhood. The reason why all the Atlanteans, members of the old Hermetic Brotherhood, are gathering themselves together from all over this broad country, and the world, into a unified, restored Brotherhood, is because of the binding force of this obligation

voiced ages ago. The bond of union between the members of the Hermetic Brotherhood is no idle word. As they come upon the earth time after time, they are seeking reunion with one another. They strive, impelled by continuously-acting potency of past, harmonious unity, to reunite themselves for their work of helpers on all lines which lie before them, which have always been before them, and which to-day looms mountain high for their accomplishment.

Because, for a time, there seems to be a lapse, it is not true that the members of the Hermetic Brotherhood have ceased to exist in the world. Under the forcing of circumstances, under the yielding to material conditions, years and years have gone by, during which they have failed to know each other. They have come upon the earth, gone hence, and said, as many say at the present day: "I know no one in my neighborhood, I know no one in my circle of acquaintances, who think as I think."

As members of a Hermetic Brotherhood, it is, however, no part of our teachings to hold such thoughts. They are both pessimistic and unnerving. We understand there are methods of activity which do not savor of outward material conditions. There are forces a thousandfold more potent than the voiced vibrations of words. There is thought that does not need word, pencil, brush nor voice to convey it.

Every center, everywhere, in which the higher thought and the doctrines of light and truth are discussed, sets in motion, force. The vibration of this force, joining with the Universal current, falls upon listening ears. The listening ears are everywhere. They are increasing by thousands. All mankind have been down into the mud and depth of material conditions. They are not satisfied with what they found there. When the truth is pressed home upon the minds of men that the very highest perception of physical joy ends in death—absolute death—even if it be for only a second of time, then, perhaps, we shall have more seekers of the joy, strength, beauty, reality and eternity of spiritual unfolding and physical progression.

### Some New Books.

**Beautiful Songs** for public and private use, by Prof. C. Payson Longley, are for sale at this office. Price, 15 cts; postage, 2 cts extra. Every Spiritualist should have at least one copy.

**Life Beyond Death**, by Minot J. Savage. Price, \$1.50; postage, 15 cts. For sale at this office.

**Internal Respiration**, or deep breathing as a means of developing mediumship, by Respiro. Price, 50 cts. For sale at this office.

**Kate Field**, a record by Lilian Whiting. Price, \$2.00; postage, 20 cts. For sale at this office.

**Behind the Veil**. Price, 75 cts.; postage, 8 cts. For sale at this office.

**Elizabeth Barrett Browning**, an interesting volume by Lilian Whiting. Price, \$1.25; postage, 10 cts. For sale at this office.

**Within the Temple of Isis**, by Belle M. Wagner. Price, 75 cts; postage, 8 cts. For sale at this office.

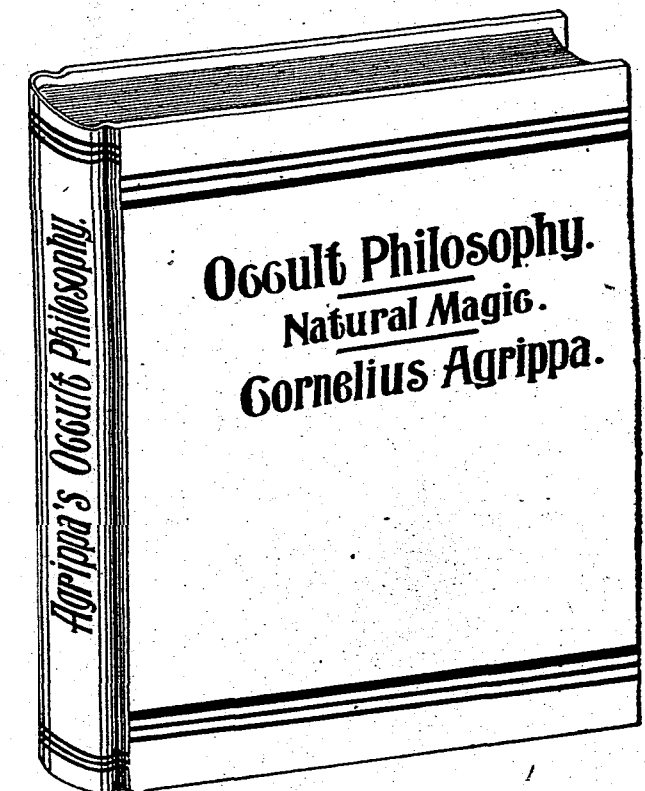
**Duality of Truth**, or the Occult Forces of Nature, by Henry Wagner, M. D. Price, \$1.00; postage, 10 cts. For sale at this office.

**By Special Arrangement** with the publishers, we are enabled to offer, for a limited time, the *Coming Age* and the *Religio-Philosophical Journal* for one year, post-paid, for \$2.15.

### Remarkable Book.

**OCCULT PHILOSOPHY**, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

### PSYCHOCRAPH, DIAL PLANCHETTE.

This instrument is substantially the same as that used by Prof. Hare in his earthly investigations. In its improved form it has been before the public for years, and in the hands of thousands of



persons, has proved its superiority over the Planchette, and all other instruments, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Psychographs may be had at this office for \$1.00, postpaid.



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The Editor must not be held responsible for opinions expressed in the communications of correspondents.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 1, 1900.

**The Poet Longfellow** evidently had an idea of the location of the spirit-world well defined in his inspired mind. He speaks thus:

The spirit-world around this world of sense  
Floats like an atmosphere; and everywhere  
Wafts through these earthly mists and vapors  
dense  
A vital breath of more ethereal air.

**Voluntary Association** is a key that will solve many of the problems of life. Mutual toleration and mutual admiration will abolish war upon both physical and mental planes of life.

**Mrs. R. Shepard Lillie**, whose portrait adorns our title-page this week, has earned the title of *Champion*. In her address to the Congress of Religions in Oakland, Cal., on Sunday evening, Feb. 18, she not only gratified her friends, but captured the enemy. From every source there comes words of praise for her modest but firm stand for the demonstrated truth. This is not her first victory, nor will it be her last, for "truth is mighty and will prevail." There is a great light breaking just ahead, and those who have intelligently labored in the vineyard while the vine matured will share in the ripened fruit.

**Mental Science** signifies the knowledge of how mind controls matter. Many people consider the word "metaphysics" obsolete. W. J. Colville, in *Faith and Hope Messenger*, says:

While recently lecturing in Pennsylvania, we were accosted by a doctor, who was in the audience, who objected to our use of the word metaphysics on the ground that metaphysics did not deal with facts. We replied by asking whether it is not possible that the word "metaphysical" means "beyond the physical" and, interpreted in its broadest sense, simply denotes "superterrestrial"—a word which no one objects to employ in connection with psychic problems.

### The Tramp Mediums.

Our venerable friend, Dr. J. M. Peebles, seems to have been considerably stirred up recently over the question of what to do with the tramp mediums, who go from town to town, changing their names with each move and always fleecing the unwary. To expose such cattle only advertises them; to ignore them and all other fakirs of mediumship has been and is the policy of the JOURNAL. Gradually our contemporaries are arriving at the same conclusion. In a recent issue of the *Better Life* we find the following on this subject:

One of old said: "Let both grow together, the wheat and the tares, till the harvest." If this were wise then is it wise now? Who wishes to be deceived in a matter so sacred as spirit communion and the soul's immortality?

But what shall we do? What is the use of exposing these traveling frauds? Seemingly, many spiritists like to be humbugged. They really enjoy it. They will pay a dollar to sit in a pitch dark humbug seance when they would not pay 10 cents to hear the most eloquent lecturer in our ranks. This class will even run off to adjoining towns, leaving their own legitimate meetings, to see "materialized" spirits or "astounding spirit phenomena in a well-lighted opera house."

**The Will of Mr. McIlroy**, by which the First Association of Spiritualists of Philadelphia will inherit \$30,000, has been declared valid by Judge Ashman and the will has been admitted to probate. No credit is due the court for this act of justice, as the Judge exhibited considerable animosity toward Spiritualists during the trial. Bro. Hull, of the *Light of Truth*, dips his pen in something besides ink and writes of it as follows:

Spirits have no standing in courts of law. But when it is recalled that the Federal Constitution classes women with idiots and untaxed Indians in the matter of the voting franchise, little wonder arises that spirits, or God either, for that matter, have no standing in courts.

**Racial and Religious** prejudice is the result of ignorance. We regard people of other religions and other lands with aversion, because we do not understand them. Man must know himself first; then he will know his fellow-man and love him.

**The Intelligent** thinking, investigating people are the ones who become Spiritualists. The modern history of philosophical religions proves this to be true in England, Australia, America and all civilized countries. Cromwell F. Varley, the celebrated electrician and scientist, in a letter to Prof. Wm. Crookes, says:

I know of no instance either in the new or old world in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritual hypothesis.

### Mind Your Business.

The truth of the familiar quotation

Lives of great men all remind us,  
We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time.

Has been again verified by the *B'nai Brith Messenger*, from which we quote the following:

An old resident of New York recalls the time when he saw on adjoining buildings in Burling Slip these three signs: "Daniel F. Tiemann, Paints and Oils;" "Peter Cooper, Glue;" "Cyrus W. Field, Rags." Tiemann became Mayor of the city; Cooper founded Cooper Institute; Field organized the Atlantic Telegraph Company. Three more witnesses to three trite truths: It is worth while to have a business, whatever it may be; it pays to mind one's business, and the man who keeps stepping gets somewhere.

**Can any Good** come out of Nazareth? asks the *Christian Register*. And remembering the occasion which first brought forth the question, and the sequel, for fear that Nazareth may rise up in judgment and condemn them, they answer the query as follows:

It is always possible that some despised Nazareth to-day may hold good that shall bless the whole earth. It is certain that some good is to be found in every one of the isms, osophies and ologies which press their claims upon us to-day. The Salvation Army, Spiritualism, Christian Science, Socialism, Agnosticism—the list is long—these all are cast out by many with the contemptuous question, Can any good come out of Nazareth? We have got along far enough in the line of progress to understand that it is always safe to trust the right, no matter who offers it, and that it is never safe to reject it because error is bound up with it.

**Communion with the Dead** has been a part of the unwritten creed of every popular religion, and has entered into the philosophy of the wisest and best of all ages. In the language of Tennyson, we have:

How pure at heart and sound in head,  
With what divine affections bold,  
Should be the man whose thoughts would hold  
An hour's communion with the dead!

**Universal Brotherhood** is the theme of many discourses and perorations; but, in the light of passing events, one is tempted to attribute it to the poetic energy of humanity, generated in exaltation. For, when put to the test, it has thus far proved to be an ideal impossible of attainment in our present state of mental development.

**A Long Fast.**—Brother Milton Rathbun, of New York City, has nearly completed a fast of 40 days, which will end on March 2, and in a private letter says that he is feeling well and attends to business every day. He adds:

I am not doing this wholly to reduce weight, but to demonstrate to the people, and especially to the medical profession, that abstention is far better than drugs, for it is nature's remedy to restore the tired stomach to its normal condition.

### Is Astrology a Sin?

The following from *Faith and Hope Messenger* voices the sentiment of all progressive people. The world "do move," and the efforts of superstition to block its progress will prove unavailing.

We recently heard a woman remark that she thought it wicked to try to look into the future; that astrology could not be otherwise, than sinful, for if God had intended that we should know the future we should all be able to know what was hereafter. Now this is about the line of argument which many very worthy people follow. It is, however, needless to say that it is fallacious. We may as well say that because everyone is not a geologist, a mathematician, an artist or a musician, that it is sinful to study along these lines.

The fact is, the power of penetrating the future is given man. It is a God-given power to be used as a guide or a guard against coming dangers. "Forewarned is to be forearmed," is as trite to-day as when the saying was first expressed. If in walking into a tropic jungle we know poisonous reptiles are there, it certainly does not remove them, but the knowledge gives us power to meet the danger.

The same holds in Astrology. To know that Uranus, Saturn or Mars take an unfavorable position at a certain period, indicating domestic trouble, loss of position, death or other disaster, helps us to prepare and thus lessen the blow. Verily it is a God-given power. It is a talent, and the greater sin exists in not using the talents which have been given us.

**Collections** are very important in propaganda work among Spiritualists, as well as other representatives of spiritual and social reform. The following contrivance in the way of a contribution box was described by a colored preacher in his peculiar manner, and might suggest something to others:

"It am so arranged dat a half dollah or quartah falls on a red plush cushion widout noise; a nickel will ring a small bell distinctually heard by de congregashun, an' a suspendah button, mah fellah mawtels, will fiah off a pistol; so you will gov'n you'selves accordin'ly."

**Spirit Forms** seen by mortals are by modern scientists said to be the projection of our own subjective self. But there is much testimony which bears out the spirit hypothesis. The distinguished Dr. Johnson wrote:

That the dead are seen no more we will not undertake to maintain, against the concurrent testimony of all ages and all nations. There are no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth. That it is doubted by single cavillers can very little weaken the general evidence; and some who denying it with their tongues, confess it with their fears.

This is the anniversary month—every society should celebrate.



Lord Byron expressed in verse the concurrent opinion of his day upon the subject of spirit visitations:

I merely mean to say what Johnson said, That in the course of some six thousand years, All nations have believed that from the dead A visitant at intervals appears; And what is strangest upon this strange head Is, that whatever bar the reason rears 'Gainst such belief there's something stronger still In its behalf, let those deny who will.

Bible Students know that the phenomema of Modern Spiritualism is no new thing, and would be accepted as orthodox if it had been promulgated by the church called Christian. Dr. Campbell said years ago in the *British Standard*:

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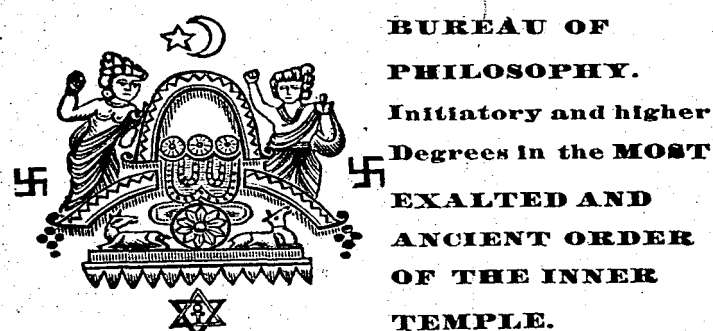
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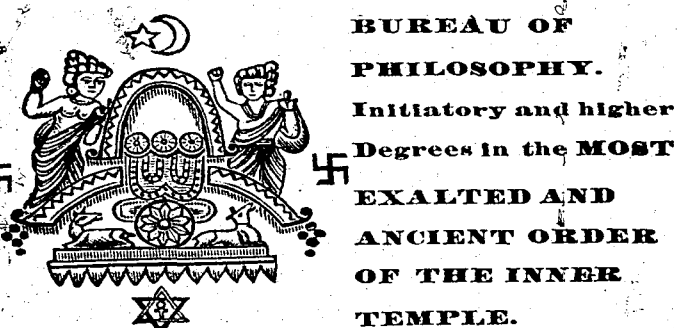
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The Editor is not responsible for the opinions of correspondents.

## Buddhism.

## TO THE EDITOR:

In the RELIGIO-PHILOSOPHICAL JOURNAL of Feb. 15 appeared an excellent article by J. P. Cooke in which he refers in complimentary terms to Buddhism. There seems to be, in some quarters, a disposition to undervalue Buddhism, but as that cult embraces all the teachings of the Jewish religion, and also forbids intoxicants, it certainly is entitled to rank with the foremost religions of the world. The Buddhist Temple in San Francisco was the first edifice in that city draped in mourning after the murder of President Lincoln.

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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Progressive Spiritualists.**—The usual song service was held before the lecture last Sunday evening in Occidental Hall, led by Mr. J. T. Lillie. There were some new voices in the choir and the music was very pleasing. Mrs. R. Shepard Lillie took for her subject, "The Drift of Progress." The speaker closed with an inspirational improvisation, beginning, "They Call Thee God." Mrs. Lillie then called upon Mrs. Anna L. Robinson-Gillespie, who made a few remarks which indicated her attitude in the battle of life. She said: "I do not want Satan to get behind me, for I want to face the enemy." The meeting closed with "America" by the audience and a few parting words by Mrs. Lillie.

**The Mission Lyceum** session held in Mission Opera Hall at 2 p.m. last Sunday was devoted to the expression of sentiment in regard to Gen. George Washington, father of our country. This session was of unusual interest.

**Mrs. Wrenn's Meeting** at 117 Larkin St. was well attended last Sunday evening. Mrs. Wrenn, Prof. Fischer and Prof. Horton occupied the platform. There was excellent music by Mrs. Symmons and Mrs. Rosie Stender, the latter being a professional teacher of the piano.

**Universal Spiritual Association.**—The subject for discussion at 20 Eddy St. last Sunday was "Will." Excellent music was furnished by Miss Lee of Santa Rosa. The question of the abuse of the platform by bigoted champions of Churchianity was vigorously discussed.

**Isaac Selby**, formerly a Free Thought lecturer, will deliver a series of lectures in Metropolitan Temple on the Sunday evenings of March, and will tell of his conversion to Christianity. Mr. Selby was formerly of Melbourne, Australia.

**Rev. B. Fay Mills** spoke in Metropolitan Temple on the last Sunday of February, taking for his subject, "What the Twentieth Century Religion Ought to be." He will speak next Sunday on "The Tyranny of the Dead" at 4 p.m. in the same hall. All are welcome.

**Mrs. Meyer's Meeting** at 335 McAllister St. on Sunday, Feb. 25, was addressed by Mr. H. N. Shive, and messages from spirits by Mrs. Clara J. Meyer.

**Mme. Young's Meeting.**—The meeting in Oriental Hall last Sunday evening was addressed by Dr. Smith, who spoke upon "Advanced Spiritualism." The music was unusually fine. There was an instrumental selection on piano, violin and organ, by Mme. Young, Prof. Young and Prof. Bothwell. The tests were up to the usual high standard of these meetings.

**Hermetic Brotherhood.**—At the open meeting, 509 Van Ness Ave., Thursday evening, Feb. 22, after the usual interval of silence, Mrs. Rogers and Mrs. Weld entertained the large audience assembled with excellent music. Mr. Weld, chairman, spoke briefly of the aims and objects of the Brotherhood, followed by Dr. W. P. Phelon, who spoke upon the subject of "Organization."

**The Mission Lyceum** gives their usual monthly entertainment in Mission Opera Hall on Wednesday evening, Feb. 28. This will be a patriotic party and all are expected to wear the national colors in some manner. There will be dancing and refreshments.

**The Ladies' Aid** meeting in Occidental Hall on Wednesday afternoon, Feb. 21, was unusually well attended, because of the lecture by Mrs. Anna L. Robinson-Gillespie, who spoke upon the subject of "Charity" and Ladies' Aid work. These are interesting meetings and all are welcome.

**Change of Date.**—The Ladies' Aid Society have changed the date of their monthly entertainment from the last Friday to the last Tuesday of each month. The next one will be held in Occidental Hall on Tuesday evening, March 27.

**Rabbi Voorsanger** delivered his usual Friday evening lecture on Feb. 23 in Temple Emanuel, taking for his subject, "Race Prejudice." The depth of thought and eloquent expression, with excellent music and elegant environment, serve to attract many Gentiles to the synagogue of "God's chosen people." Dr. Voorsanger is a leader of the world's thought.

**The State Board of Directors** will hold its second quarterly meeting of the current year at headquarters, 3322 17th St. on Saturday evening, March 3. Important business will come before this meeting, a report of which will appear in these columns next week.

**Anniversary Celebration.**—Next week we will announce some definite arrangement for a proper celebration of our anniversary on March 31. If none of our numerous organizations will assume the responsibility, the JOURNAL will take the matter in hand and fulfill its promise of a "rousing celebration."

**An Oakland Meeting.**—Mrs. Anna L. Robinson-Gillespie, recently of Pittsburg, Pa., will begin a series of spiritual lectures in California Hall, corner Clay and 11th Sts., Oakland, on Sunday evening, March 4. The reputation of Mrs. Gillespie for eloquence and spirituality will insure a good attendance and interest.

**The Society of Progressive Mediums** held a largely attended meeting at Mrs. Eberhardt's hall, 3250 22nd St., last Friday evening. Dr. Norman gave an interesting lecture on the Ayurvedic system of Therapeutics as practiced in India. He has unbounded confidence in that system of healing.

Mrs. Drew made some very pertinent and encouraging remarks for the good of the cause in general and our society in particular. Mrs. Eberhardt and Mr. Davis gave many convincing tests. The Society will hold a meeting Friday evening, March 2, at the same hall. A short lecture will be followed with tests by well-known mediums. A. J. COLBY, Pres.

**Mission Lyceum.**—The children and leader proved themselves abreast of the times last Sunday by devoting a good share of the session in paying tribute to the memory and reciting reminiscences associated with the life and character of Geo. Washington. This will be continued by this association at its entertainment on Wednesday evening, Feb. 28, at Mission Opera Hall. All are invited to come, and display the national colors who can. W. T. JONES, Conductor.

**Prof. A. P. Merrill**, psycho-magnetic healer, has opened offices at 1423 Market St., where he will give treatments for the cure of diseases. Prof. Merrill has been treating the editor of this JOURNAL for some time with excellent results. (See his card in another column.) Geo. W. Carpenter, M. D., 228 Eleventh St., San Francisco, says he will cheerfully testify to the magnetic and healing powers of the Professor.

**One Thousand Dreams** and their Interpretations, by Dr. R. Greer. Price, 25 cents; postage, 4 cents. For sale at this office.

**Man in Early Times**—the Childhood of the World, by Prof. Edward Clodd. Price 50 cents. For sale at this office. It recounts the myths about the sun, moon, eclipses, stars, earth, man, soul, spirit, etc., in an interesting style.

# A Great Healer

THOUSANDS OF HIS CURES SEEM  
ALMOST MIRACULOUS.



DR. J. M. PEEBLES.

patient for an involvement of

**WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.**  
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Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself.  
Mrs. R. M. WALLACE.

### WONDERFUL RESULTS OF HOME TREATMENT.

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health.  
St. Johns, Washington, D. C.—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours.  
J. W. HENDERSON.

Brooks, Cal., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me.  
Yours fraternally, A. C. SMITH.

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**Society of Progressive Spiritualists,**  
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VOL. 37.

T. G. NEWMAN,  
EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 8, 1900.

1429 Market-st.  
Between 10 & 11th-Sts. No. 10.



## BORDERLAND

### X-Ray Eyes.

"Oh, papa, I can see your bones!" This was the exclamation of little Alfey Lionel Brett, the 11-year-old son of Doctor Frank Wallace Brett,

behold the human anatomy in its true colors—red, white, brown, even to the blue of the venous blood. This is impossible with the X-rays. Under its use everything appears of the same shade.  
Braintree, Mass.

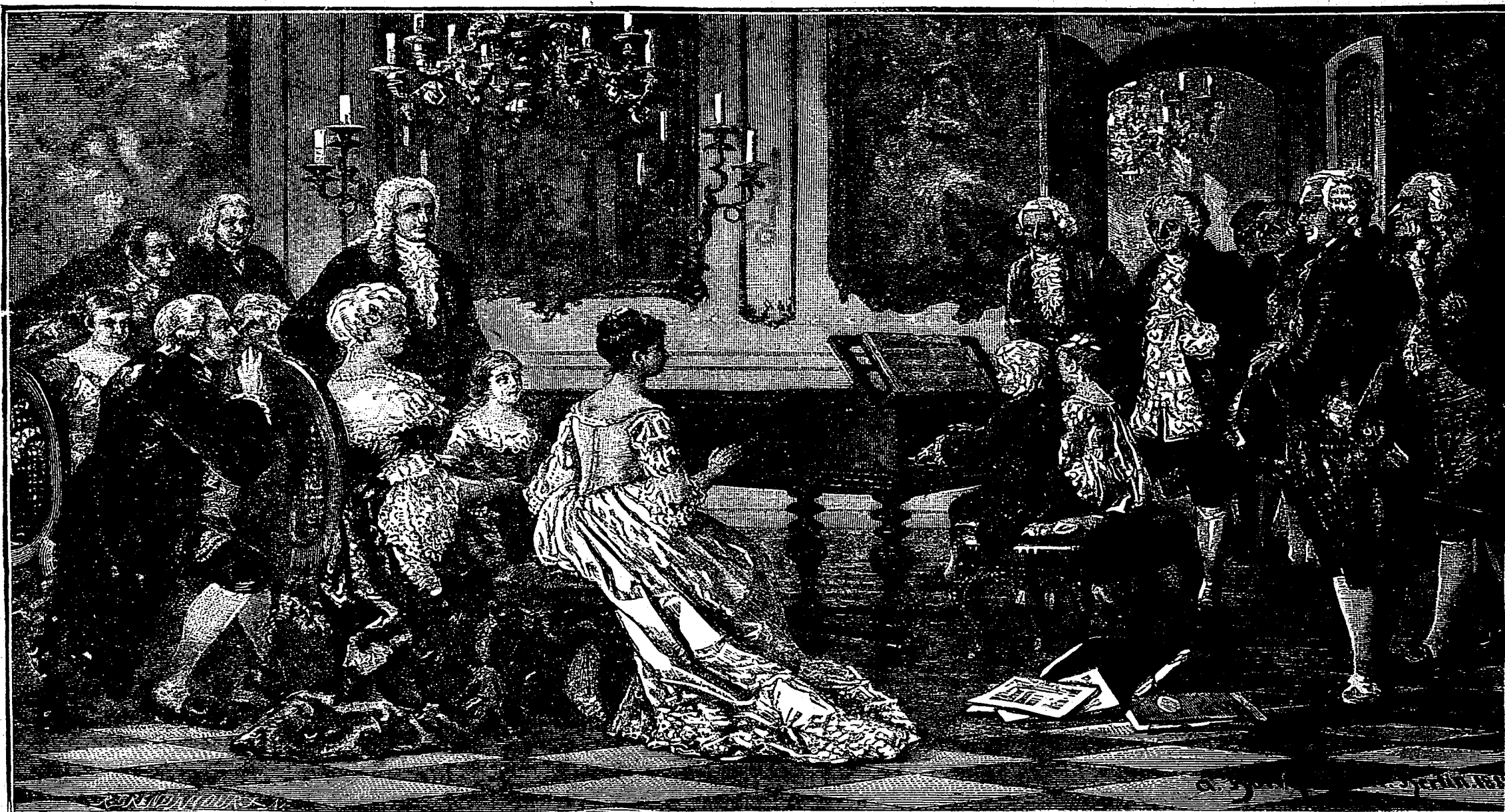
### Located by a Spirit.

Six years ago Hiram H. Bradley, a well-known resident of Frankfort,

Ky., sickened and died. His widow was appointed administratrix, being informed by Bradley in his dying hours that he had no will and that everything was left to her, as there were no other near relatives. The estate was settled according to law. The widow was established as the sole legatee, and there was no thought of a will by any one.

Two weeks ago a trance medium went to Frankfort and in one of the

seances told of a long-lost will of the late Hiram Bradley that could be found in a certain book in the law library of the late Judge Joseph C. Suit. A search was made, in accordance with the medium's prediction, with the result that an instrument was found purporting to be the last will and testament of Hiram H. Bradley. It is a type-written will attested by Judge Suit and witnessed by T. C. Parish and John A. Petty.



just before regaining his senses after a hypnotic trance, induced by his father. And he could. He proved it then and there. He has proved it hundreds of times since.

The boy is the marvel of all the surrounding country, and his father has received an offer from a celebrated New York specialist for the services of his son in the diagnosis of a difficult case in the metropolis.

To look at him—he is only 11 years old—one fails to see just wherein he differs from any other youngster of his age. When hypnotized by his father, the eyes of this boy possess all the wonderful faculties of the Roentgen rays. Outside clothing, linen, underwear, the human skin and flesh itself are as nothing in his sight. The bones of the subject stand out in bold relief, and the organs of the person upon whom he may be looking are spread before him as though on a chart.

Furthermore—and most important of all—these miraculous eyes

### Mozart Under Spirit Control Astonishes the World.

Mozart and his sister playing before Queen Maria Theresa shows one of the greatest musical composers when he was a mere child, under inspiration from the spirit-world. In describing his feelings and the way in which his composition came to him from the spirit-world, he says:

"All my feelings and composition go on within me only as a lively and delightful dream. The thoughts come streaming in upon me most fluently; whence or how I cannot tell. Then follow the counterpoint, and the clang of the different instruments; and if I am not disturbed, my soul is fixed, and the thing grows greater, and broader, and clearer; and I have it all in my head, even when the piece is a long one; and I see it like a beautiful picture—not hearing the different parts in succession, as they must be played, but the whole at once. That is the delight! The composing and making is like a beautiful and vivid dream; but this hearing of it is the best of all."

He was born in 1756, at Salzburg, Germany, where his father was sub-director of the archiepiscopal chapel. His unusual musical talents received the utmost cultivation by his father, and at the age of four years he played the clavichord, and composed a number of minuets and other pieces, which are still in existence. When only six years old his performances were so remarkable that his father took him and his sister, who was similarly gifted, to Munich and Vienna, where they obtained every encouragement from the Elector of Bavaria and the Emperor Francis I.

At the age of seven, young Mozart surprised a party of musicians, including his father, by taking part, at sight, in a trio for stringed instruments. When but 12 years of age, he composed the music for the religious service, and for a trumpet concert at the dedication of the Orphan House Church, at Vienna, and conducted it in the presence of the imperial court. At 13 years of age, he was appointed director of the Prince Archbishop of Salzburg's concerts; and the same year (1769) traveled with his father to Italy, where his performances and compositions created an unheard-of enthusiasm. Some of his productions, at the time, were beyond the comprehension of the best musicians in Vienna. His great opera, of "Idomeneo," was composed in 1780. He died in 1791, at the age of 35, having in that short time earned an immortal position among the great musical composers of the world.

The will leaves the widow without a dollar. It devises \$1,000 to John Bradley, \$1,000 to Frank Bradley, a farm to the city of Frankfort, and the remainder, about \$14,000, to Frankfort Commandery, No. 29, Knights Templars. The will was offered for probate by the attorneys of the persons named in the instrument, but it was met by a protest of the widow, now Mrs. Sara A. Miller, who declares the will a forgery. None of the beneficiary are accused or even suspected of fraud in the matter.

### An Ignorant Scientist.

A German scientist spent 30 years in the study of worms, yet he did not understand himself or those around him. He was imposed on continually by his friends and neighbors and was so unacquainted with himself as to believe the devil tempted him to commit suicide.



## Immortality and the Beyond.

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REV. MINOT J. SAVAGE.

## TELEPATHY.

Then, in the third place, you can range them under the theory of telepathy.

When you have passed telepathy, if you go beyond it at all, you are over the borderland in spite of yourself, and in the presence of invisible intelligences, all of whom always claim that they used to live here on this earth.

I have known intimately Dr. Richard Hodgson, who is at the head of the society in this country, and who is one of the most careful, scientific, skeptical investigators that I have ever known; and he told me it was his avowed intention to explain every conceivable fact without having anything to do with spirits, if he possibly could. He was bound as a scientist to stretch every other theory until it broke, before he would admit the possibility of our having to do with anybody who had passed beyond the borderland of what we call Death. But the Society for Psychical Research has demonstrated over and over again that telepathy, at least, is true. I know it is true from my own experiences.

What does this mean? It means that minds separated as far as from London to India communicate with each other, without even wireless telegraphy to help them; that, in the case of sudden accident or death—that is, when one soul cries out for its mate—that mate hears and knows what is taking place. Now, if things like this happened only once or twice or thrice, or ten or twenty times, perhaps you would say it was mere coincidence; but, when it happens a hundred or a thousand times, the coincidence theory grows more difficult than the other one.

And, in regard to the attempt of people generally to explain these super-normal facts, let me say that, after years of study, I have found a great many explanations harder to accept than the original facts. I have felt about it somewhat as the old lady did who borrowed a copy of the "Pilgrim's Progress" with Scott's notes, which were intended to be explanatory and helpful. She brought the book back, saying she understood it all except the notes. I have the same feeling sometimes in studying these matters—that they are plain enough except the explanations; and they seem a good deal harder for me to accept than the natural, claimed fact.

I know a case of telepathy, I know it beyond question, between the Indian Ocean and this city of New York. We have not discovered the law yet. We have not brought it under control, any more than we have wireless telegraphy. I am not at all certain that we shall not by and by. Think what it means, you who are astonished at the telephone and telegraph and the thousand advances and discoveries of the world—think what it means for two minds or two hearts or two souls to come into contact, when separated by the diameter of the globe. Is there any other wonder of the modern world to compare with it?

By way of suggestion as to a possible scientific explanation of it which may come by and by, let me say this. We know that two musical instruments placed a certain distance apart, and keyed so as precisely to correspond with each other, will sometimes respond when either is touched. It is possible that there may be such a thing as minds or brain molecules keyed to each other so that, when some great sorrow or anticipated evil or stress touches one of them, there is response in the other, no matter how great the distance may separate them. Telepathy, then, is established.

## CLAIRVOYANCE, CLAIRAUDIENCE, ETC.

Clairvoyance, clairaudience—nobody who knows anything about them denies that they are true, whatever their explanation may be. There are people who see without eyes and hear without ears; that is, who see and hear apart from the ordinary use of the physical organs supposed to be necessary for the exercise of those functions. What does this mean? It just suggests, does it not, that, if the soul can begin right here to get along without the use of

its ordinary senses, it may be possible for it to get along without them altogether. I think you must have heard the story of the Second Adventist who thought he would startle Emerson by telling him that the world was coming to an end in a week or two. "Well, suppose it is, my friend," was Emerson's reply. "I think I can get along without it."

So it is possible, if we can get along without the use of the ordinary senses to a certain degree, we might carry it farther, and that there is a way of living without these bodies that so frequently seem to be the whole of us.

## VISIONS, TRANCES, ETC.

But passing beyond telepathy, which the Society for Psychical Research has proved beyond question, there are all the other subjects for investigation—hauntings, ghosts, every kind of vision and trance. If you will study, you will find that an attempt has been made to explain all these by telepathy. We have come now to face the fact, however, that there are a lot of important things which certain people in the society think cannot be explained by telepathy. For instance, Frederick W. H. Myers has published to all the world his belief that, as the result of his investigations as a member of the Society for Psychical Research, there is no such thing as death. He thinks it is scientifically demonstrated that those we call dead are alive, and that occasionally, beyond any question, they communicate with us. Professor Lodge, one of the leading physical scientists and mathematicians of England, has come to the same conclusion.

Dr. Hodgson, a graduate of Cambridge in England, who has traveled all over the world, one of the finest scientific investigators I have known, after fighting against this conviction for years, has at last published to the world that he is compelled by his facts to believe that those whom we call dead are alive, is compelled to believe that we do get communications from them now and then. He feels perfectly sure he has had communication after communication with personal friends of his own, and that he has established beyond any scientific question the fact of personal identity.

## MY PERSONAL INVESTIGATIONS.

Now let me indicate to you the direction in which this study leads. I investigated this matter years before there was any Psychical Society. I did it because my parishioners were coming to me for help and sympathy; and I found I ought to have something better than prejudice to give them. I never tried to get into communication with a personal friend, as dearly as I would love to. I have never made that my object. I have simply studied it, to find if there is any truth here.

Now let me give you my word for one thing, I have had psychics tell me so many times things which I knew there was no earthly possibility of the psychics having ever known anything about, that it has become a commonplace to me: it does not astonish me any more than to talk through the telephone. It has happened hundreds of times, and I have pursued this question with the same rigid method that I would study a brick or a bone; for I do not want to be fooled or to be the means of fooling anybody else. So up to this time psychics have told me over and over and over again, and it has happened hundreds of times in the investigations of the society, things which the psychic did not know, could not have known; but I have always said, when it happened to me: That is not enough—I knew it. And, possibly, though I did not know how, my mind may in some strange, mystic way have been reflected in the mind of the psychic—it may have been a case of telepathy or mind-reading. So I must have something more.

At last that which I sought for came. I have been told things over and over, perfectly natural things, things that concerned me and what claimed to be the teller on the other side—I have had important things told me that by no possibility could the psychic—who was not a public professional psychic at all, but a personal friend—have known, and which I could not have known. I have had, for example, a thing like this told me—how a person was and what a person was doing 200 miles away at the time—a message quicker than the telegraph could have brought, that which by no possibility could either of us have known. I have had internal mental experiences of sorrow and

trouble brought to me that were buried in the heart of a friend, of which I have never dreamed, over and over again.

## STUBBORN FACTS.

Whether you have investigated it or not, these things are facts; and, if they are true, they take us beyond mind-reading, they take us beyond telepathy. Think for a moment of the kind of explanations I have had people offer. They have said, in the face of certain facts I have given them, How do you know that your subliminal consciousness, that consciousness which is below what we ordinarily call consciousness, your sub-conscious self—how do you know that that sub-conscious self does not tap Omniscience, and get at the facts of the Universe? They seem to me infinitely more difficult explanations than the facts themselves—more strange, more *outré*, harder to accept or believe.

So, friends, it has come to this: that, after years of investigation, a large number of the leading thinkers, students, authors, scientists, physical scientists, chemists, mathematicians—great minds—have come to believe that there is no possible way of explaining that which has been over and over again proved to be fact without supposing that they have been in communication with some invisible intelligence.

That, at present, is my own belief. I do not hold it dogmatically. If somebody can give me an explanation for my facts, I will take it. I want only the truth. But I hold this at present as what a scientist would call a "provisional hypothesis," as an adequate explanation for my facts until I can get a simpler and better one. That they are facts I know; and that these facts take us over the border and whisper in our ears the certainty of immortal life, I believe. And I believe not on faith, not on the basis of tradition. I believe because a fact has come to and been handled by myself—a fact which I can explain no other way.

## THERE IS NO DEATH.

And if it be true, there are no other problems on the face of the earth that need trouble us. The moral problem as to whether God's government seems good and merciful or not is of no account in the face of the certainty of an immortal life and the chance of an immortal evolution; the question as to whether we are rich or poor is of no account; the question as to whether we are sick or well is of no account; the question of the loss of friends becomes diminished to a temporary separation, with the certainty of an everlasting union.

Believing this, death is wiped out; and an immortal career opens before us, leading to the highest heights that imagination can conceive, and suggesting that, when we have reached those, only something finer and better still remains.

## Who and What is God?

BY MRS. T. CROFTS.

The human race have, from the remotest time, felt the necessity of knowledge concerning that force which created this globe and has crowned man as the highest of his creatures. Some bow down in adoration to the elements, and worship the sun as the fountain of all life. The ancient Egyptians worshipped certain animals, and even to this day the white elephant is looked upon as sacred. The ancient Romans and Greeks saw gods and goddesses everywhere, but ascribed the most power to Jupiter, while Pluto was his opponent, ruling the so-called under-world. Some would bow down to trees, while others made images of wood, stone or metals; but the human race outlived those created idols and searched for truth.

Again, we see them giving praise to a spirit, calling him Allah, Buddha, God, Jehovah and Great Spirit, attributing to him love, anger, envy, jealousy, hatred and vengeance—in short, all the attributes of human nature.

In the course of time, materialism came, pointing to nature's great forces as the fountain of life, denying the divine spirit as well as the human spirit. And now as we stand upon the brink of the Twentieth Century, the question is approaching us again, "Who and What is God?"

The hosts of invisible friends tell us that they have never met a God corresponding to the God of theology. Let us take a stroll through a primary forest. There we behold a majestic



tree. We look at this gigantic representative of by-gone years, and the question will arise in our inner souls, who was your creator? And to the sensitive mind will come the answer, There is a God. I and all these old witnesses that have stood here from century to century are here to tell you of His glory. There, on yonder roadside, is a high rock. Let us go and ask it what it knows of God, and it will answer you in its silent mode of speech: "There is a God. I am a live being, though my expression of life is lacking in many attributes which are given to you, as human beings. A spark of that divine source of life calls me to be and to remain a silent witness of by-gone ages." And turning to that mountain peak, we receive the same answer.

There is a God, if we can only understand him as he is manifesting himself in the grandeur of nature.

Let us turn to the advanced mind and ask him: "Who and what is God?" And he will answer: "God is not a spirit, but spirit unlimited in every direction. The human in shape and form is not created in his image, but his soul, a very spark of that fountain of life, is his image in possibility and knowledge." Our pathway is leading us higher and higher, and our thirst for knowledge and wisdom is bound to bring us closer to the real and true God. As God is spirit, we must find the attributes which elevate Him above all created things. Thus we come to the conclusion that the trinity is not three persons, but divine attributes. Omnipotence, or divine power; omniscience, or divine wisdom, and universal love. These three qualities are underlying everything which is created, and we understand better who and what is God.

One without the other two cannot create anything, and two without the third can accomplish nothing. The human race is trying to penetrate the darkest realms in nature. Once comprehending God in his true light, the human race is bound to strive for a greater resemblance to Him.

May the time be not far off when this world will be inhabited by God-like beings whose souls will reflect the Godly spark within their inner selves, and show plainly that God is omnipresent.

Evansville, Ind.

#### From Spirit Etta,

*Through the Mediumship of J. H. Young of Onset, Mass., to J. I. Hollingsworth, Winchester, Virginia.*

A man on earth leads a dual life, concealing his motives and showing only his deeds. Death only strips off his mask, reveals his true character and conducts him to that home which his concealed and underlying motives has created. This home, with the vast majority of mankind, is in the lower circles of the first sphere of spirit-life. The number of the inhabitants of the various circles of this sphere is untold, and they form a dense circle around the earth sphere, through which the spirit friends who would gladly assist in propagating Spiritualism must pass. At every congregation circle or seance on earth, these dark spirits are found in larger or smaller numbers, and according to the spiritual or material conditions of the audience or sitters is their influence felt.

Organize a circle with those only who are spiritually-minded and who are seeking knowledge of the true and the good, willing to lay aside all worldly aims and doubts, not seeking for tests or mere physical phenomena, but for advancement in progression's path, and you will create an aura which dark spirits cannot enter, and find that organized bands of progressed spirits are near who are more powerful than the opposition and will assist those on earth who are working to open the eyes of their brethren to the light. Remember that one law prevails on earth and in spirit-land, viz: No truth can be forced upon an unwilling mind. Search and ye shall find. Prepare the soil and then sow the seed.

Nine-tenths of the believers in Spiritualism should be called Spiritists, or mere hunters after phenomena, wanting a test as often as they meet a supposed medium, and under these conditions dark spirits take possession. Read your minds, personate your friends, assume the names of noted persons and enjoy the deception as they did a practical joke during earth-life, and they surround these materialistic circles with an aura that no progressive spirit can enter.

Dishonest and worldly motives call deceiving earth-bound spirits from the lower circles of the first sphere. Pure motives and a desire to know the truth and enter progression's path call progressed spirits, who correspond to the degree of purity and desire expressed. Though you see them not, they are ever present, working in accord with the conditions you offer.

Were your circles and meetings composed of those only whose thoughts were pure and whose desires were for the uplifting of humanity, and whose convictions were the governing rule of life, then would you know that spirit friends were with you and that powerful organized bands were using your earth organizations as a means of spreading the truth, and each individual member as a missionary to teach and bring truth to the world. Co-operate in truth and justice with each other for the good of mankind, and the progressed in spirit-life will co-operate with you.

#### Control our Environments.

W. P. PHELON, M. D.

The physical enjoys a thousand times more, when the spirit serves it; for the reason that of itself it can give nothing whatsoever of luxury or of pleasure to itself, but the spirit alone grants it all. The spirit, working for the physical, gives the setting and environment of everything designed or used for the ease of the physical. But the spirit is a thousand fold stronger when the physical serves it, because it is able to manifest itself in dominion over the earth and all it contains. According to the record of the Adepts, the first promise to man was that he should rule over his environments.

Man made the mistake of putting the foot of his environments upon his spiritual neck, and it has been there ever since. Everything that lies along the line of the mitigation of man's condition: everything that lifts man up from the slums of the earth, toward the possibilities of the unfoldments that are within the promise of the Higher Life are within our province.

The people of the world, for the last 2,000 years, have, for the most

part, received as Divine truth the fact that the spiritual realm rules and controls the physical; also that it has more power and could do absolutely as it chooses with the physical realm. Then, when they desired to bring about conditions in the material world, they set themselves to work on the material plane, always seeking, by material methods, to appeal to the material for that which they needed. It is really not a matter of blame, but of blindness, that renders it so hard for us to shake off the dominion that has come down to us from the stone age, when the physical conquered the spiritual, by its superiority of weight and conditions; when the spirit in man only made him more cunning than the wild beasts; when, by his craftiness, he could slay that which sought his own life. Thus he became superior. Thus, also, age by age, the power of the spirit has increased, until at last we are willing to concede that the spirit dominates and rules.

As the months become years, and the years centuries, we are more and more conscious of the Father's Presence. It is in the idea of the oneness of the Universal Spirit that we abide, and claim our individual existence. But the fullness of time and eternity will come to us in all its glory, the full knowledge of our relation to, and condition in, the Father's house. Our constant word is: "Seek ye the things of the Spirit."

#### The National Association.

TO THE EDITOR:

I wish to announce that E. W. Sprague of Jamestown, N. Y., has been added to the list of our special financial agents, and is empowered to receipt for donations to the N. S. A. fund. As you know, we have until the first of April to raise the \$10,000 for the N. S. A. treasury, and to secure the home, and it will, indeed, be a fitting tribute to the next anniversary of Modern Spiritualism, if by that time—March 31—the National Spiritualists' Association can secure its own home, and a full treasury for its future work. We hope this can be accomplished.

If each Spiritualist who can afford to give one dollar, who has not already done so, would send in their contributions, this Association would have a sufficiency for its needs and work.

In answer to queries, kindly allow me to say, that contributing membership does not necessarily imply endorsement by the N. S. A.—hundreds of friendly persons are contributors in this line that individually we know nothing about; it follows that we can not personally endorse them. Contributing membership gives an opportunity to express sympathy with, and interest in the work of this Association, to the extent of a dollar a year.

The N. S. A. does not issue ordination certificates, but it registers regularly ordained workers, at this office; the fee for which is one dollar a year.

With love and fellowship for all,  
MARY T. LONGLEY, Sec. N. S. A.  
600 Pennsylvania Ave., S. E.  
Washington, D. C.

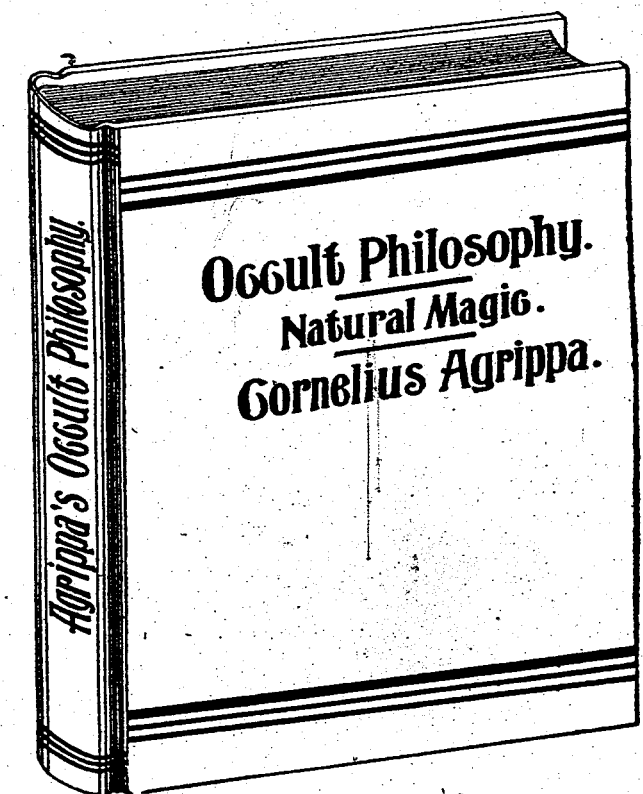
**To the Deaf.**—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 701B, the Nicholson Institute, 780 Eighth Avenue, New York.

**BANNER OF LIGHT**, Boston, Mass. The oldest Journal devoted to Spiritual Philosophy. Eight Pages—Weekly—\$2.00 a Year. BANNER OF LIGHT PUBLISHING CO., 9 Bosworth Street, Boston, Mass.

## Remarkable Book.

**OCCULT PHILOSOPHY**, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

Its Kabbala Table has many superior features.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.

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## RELIGIO-Philosophical Journal

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 8, 1900.

**Division** is nature's method of progress, and the inharmony which is said to exist among Spiritualists may not be an unmixed evil. The persecution of the early Christians massed at Jerusalem resulted in scattering the faith to every quarter of the world. The persecution of mediums in cities where they congregate in large numbers, although grievous to bear, may be for a good purpose, and may even be inspired by the spirit-world.

**We are all Right.**—The *Nautilus*, published by Elizabeth Struble in Sioux Falls, S. D., has the following in its latest issue:

The RELIGIO-PHILOSOPHICAL JOURNAL is one of the oldest and best Spiritualist journals published. It is issued weekly, not *weakly*, at 1429 Market St., San Francisco, by Thomas G. Newman, at \$1.00 a year.

The *Nautilus* is right, and our strength lies in keeping abreast of the times, and in touch with the advanced thought of the day.

**Evolution and Immortality** is the title of an article in the *Arena* by Walter Spence. It is the fulfillment of a prophecy made many years ago by more than one speaker and writer of liberal thought, viz: that when the truth of the evolutionary hypothesis shall have taken a firm hold upon the mind of the thinking world, the Christian Church would appropriate it. We quote from Mr. Spence:

Instead of antagonism between evolution and Christianity, there are now indications that evolution will prove an ally to the church and a hand-maid to true religion.

This is only history repeating itself. We have no doubt that when the fact of direct intelligent spirit communication shall be acknowledged by science as a fact—which it soon will be—these same people who have opposed and persecuted Spiritualists for half a century will claim the credit for its discovery.

### Prof. Hyslop and Mrs. Piper.

Prof. Hyslop of Columbia College gave his long-expected report of his experiences with Mrs. Piper, the celebrated medium of Boston, which have resulted in his belief in the claims of Spiritualism. At a regular meeting of the Society for Psychical Research at Allston Hall, Boston, on Feb. 9 (published in full in the N. Y. *World*) he read his Report, which covered 29 sittings with Mrs. Piper, and said that whatever conclusions his hearers might come to in estimating the result, the fraud hypothesis must be eliminated.

No medium has ever been subjected to the scrutiny, the detective service that has surrounded Mrs. Piper. Therefore Prof. Hyslop said that any opponent who advanced such an argument simply had no standing.

At the conclusion of the lecture Dr. Hodgson asked for questions or remarks upon the paper just read. A gentleman in the audience arose and asked Prof. Hyslop if his experience with Mrs. Piper had resulted in his acceptance of Spiritism.

Prof. Hyslop replied: "It positively has done so; there is no other explanation but Spiritism."

Prof. Hyslop's report will appear in our issue for next week.

### The Right Ring.

It is so seldom that we hear anything but calamity prognostications that we cannot refrain from giving place to the following from the *Christian Register*:

A few days ago the writer asked a distinguished secular editor, What is going on in the newspaper world? I perceive a great change. Papers that editorially were accustomed to jeer at morals or ethical duties as a part of editorial purpose, have changed front. Everywhere editors are found that do not consider it alien to the daily paper to speak strongly for a purer social life. What, said I, is the explanation? "What has taken place?"

He answered: "What has taken place anywhere? The world is 500 per cent. better than it was 50 years ago. Yes, sir, it is; and only a human mole fails to see it. The progress in science has been wonderful, in industries astounding; but that is nothing to what we have gained in ethics. That is a revolution."

**B. Fay Mills**, in Metropolitan Temple, San Francisco, Sunday afternoon, Feb. 25, defined what he thought the religion of the twentieth century ought to be. He declared that there is but one religion in the world, manifested in many ways, but all working for the same object. He said:

Science is the new religion, and the religion of the twentieth century will be a spiritual science. Its followers will be learners, seeking to know God; laborers trying to uplift humanity; and lovers, living epistles in the gospel of divine love. Our schools will teach the children the lessons of love; and man will learn to communicate with God through material things.

### Aimed at Imposters.

The problem of "What to do with our imposters and frauds," is one of the most complex questions which we have ever been called upon to answer. An attempt is being made in Ohio to stamp out the tramp mediums by law, which we hope will succeed. We quote from the *Light of Truth*:

Senator Cohen introduced a bill in the Ohio General Assembly last week which aims to shut out of the State the long train of imposters who swindle the gullible public under the cloak of mediumship in its various phases, and some which are not phases at all.

Senator Cohen's bill provides that no person shall practice mediumship in this State who is not duly accredited by some Spiritualist organization. The bill, as we understand it, aims to protect Spiritualists, as well as the public in general, from a species of parasites now running at large and bringing Spiritualism into disrepute.

### A Verified Phenomenon.

An editorial article in the JOURNAL of Dec. 28, 1899, has been the cause of much comment and many inquiries. From this article we quote the following:

There is a case which has come under our personal observation in this city, where a new elbow has grown after the entire elbow joint of the left arm was removed for a space of six inches. The accident which caused the injury happened in this city, within three months, and the phenomenon can be verified at any time.

The man who sustained the injury is a painter by trade, named August Lind, who resides at 722½ Clementina St., San Francisco, Cal. The name of the physician and surgeon who performed the operation, and has the case in charge, is Dr. J. P. Heintz, 794 Sutter St., San Francisco, Cal. Mr. Lind has an X-Ray photograph of his arm showing the new formation. He can use his fingers now and hold articles in his hand, and Dr. Heintz is confident that in less than two years he will have—almost, if not quite—perfect use of his arm again.

### Unreliable Statistics.

The unfairness of the statistics published annually by the New York *Independent* will be readily seen, when it is known that only those who affiliate with societies are counted. According to their standard, a person in order to be counted a Spiritualist or a Theosophist must have his or her name upon some membership roll. The absurdity of placing the number of Spiritualists in the United States at the ridiculous figure of 45,030 is outdone when the number of Theosophists are stated at 3,000.

The test of loyalty to any form of liberal thought or belief is not membership in societies, as it is in the orthodox churches; consequently statistics emanating from Christian sources are entirely unreliable and misleading.

### The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**THE MEDIUM'S GUIDE.** Lessons in Mediumship; how we develop; a scientific and practical guide. By M. Theresa Allen, M. D., Springfield, Mo. J. M. and M. T. Allen, 1129 Campbell St. 90 pp., paper. Price, 50 cents.

The motto of this book is: "An enlightened mediumship is the hope of humanity." It is designed to be a standard text-book on the subject of mediumship, all known phases of which are defined and explained, and instructions given for development. A valuable book to those seeking psychic unfoldment. A fine portrait of the author forms the frontispiece.

**THE EVOLUTION OF THE FAMILY**, by Jonathan Mayo Crane. Chicago: M. Horman, publisher, 507 Carroll Ave. 46 pp., paper.

The general object of the booklet is to show the futility of attempting to regulate morality by either ecclesiastical or governmental authority. The subject is well handled, and a perusal of its pages will have a tendency for good.

**GENESIS OF WORLDS**, by J. H. Hobart Bennett. H. W. Rokker, publisher, Springfield, Ill. 345 pp., cloth. Price, \$1.65.

This is a very interesting treatise upon the formation, destiny and dissolution of worlds. Many of the author's theories are new and all are interesting and instructive. The reader is taken, step by step, through the nebulae hypothesis, a consideration of comets and zodiacal light. The chapter on the transmutation of the earth's crust, and the fifth chapter, treating of elevations and volcanoes, are of special interest; but the last chapter is the best, for it treats of man and his life here and hereafter.

**ATHEIST VERSUS THEIST**, by Emil F. Lundstrom, 339 School St., Chicago, Ill. Chicago: Alfred Lindell & Co., 53 Dearborn St. 31 pp., paper. Price, 25 cents.

This booklet is couched in the form of a dialogue between a pair of free-thinkers of two distinct types. If every liberalist would carefully read its pages, there would be fewer "agnostics" and "materialists," and more genuine "Free-thinkers," in the true sense of the word.

**A SOUL IN THE SUNLIGHT**, by Mary Robbins Mead, 222 New Jersey Ave., S. E. Washington, D. C. New York: The Alliance Publishing Co. 15 pp., paper. Price, 10c.

This booklet is one of a series on the subject of Mental Healing. Its object, as stated, is to "dispense happiness," "to encourage the would-be conqueror," and to reveal the power of the soul which can heal the body.

**The Sunflower.** W. H. Bach, editor, Lily Dale, N. Y. At the beginning of the fourth volume of this valued exchange, we note a change of form, adding more than a page to its space. This is preliminary to another change in the



near future, when the *Sunflower* will take its place among the Spiritualist weeklies of the world.

*The Psychical Science Review* and Harbinger of Dawn. Ernest S. Green, editor and publisher, 1804 Market St., San Francisco. \$1.00 a year. There has been some changes in name, type and number of pages since the last issue. Scientific Astrology seems to be the leading topic of the March number. The announcement is made that hereafter "it will devote more space to facts and less to theories; more to the practical and less to the ideal."

*Clothed with the Sun* is the title of a new monthly journal devoted to the freedom of women. Lois Waisbrooker, editor, 1501½ Market St., San Francisco, Cal. It is edited in Mrs. Waisbrooker's vigorous style, and will undoubtedly accomplish the mission "whereunto it is sent."

*The Arena*. Conducted by N. O. Fanning, Life Building, New York. \$2.50 per year. Four members of Congress contribute to the March number. The article on "Evolution and Immortality," by Walter Spence, is of special interest. "Monroe Doctrine Repeal and our Next War," by John Chetwood of San Francisco, is timely and suggestive.

*The Ladies' Home Journal* for March is a superb issue. It is nicely illustrated and contains a great variety of reading matter of interest in the home. 10 cents.

*The American Monthly Review of Reviews* for March discusses the war in South Africa in its various phases, the Hay-Pauncefote treaty, the Puerto Rican tariff, our situation in the Philippines, the steamship subsidy bill, the Kentucky disorders, Governor Roosevelt's administration in New York, the approaching Presidential campaign, and many other timely topics.

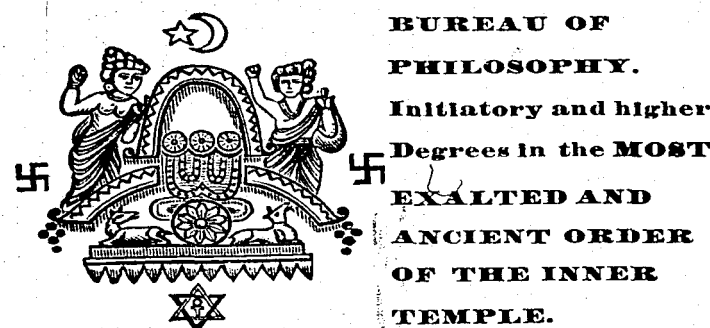
The March number of the *Coming Age* contains many valuable articles, among which we may mention: "Some Psychological Aspects of Experimental Science," by Lyman C. Newell, Ph. D.; "Applied Psychology, or Hypno-Suggestive Therapeutics," by Henrik G. Petersen, M. D., and a sketch of Prof. Jos. Rodes Buchanan, by R. C. Flower, with illustration. Copley Square, Boston, Mass.

*Secular Science* and Common Sense. G. B. Moore, 35 Randolph St., Chicago, Ill. Uriel Buchanan contributes the leading article in the February number, on "Life's Progression and Man's Destiny," which is an able presentation of the religion of Love. L. H. Anderson, James Coates and other good thinkers contribute to this number.

*Universal Truth*. Monthly. 87 Washington St., Chicago. C. M. Loomis and Fanny M. Harley, editors. \$1.00 per annum. The March number contains "Realization," by Margaret B. Peeke; "Sign Boards on the Road to Health," by Edward A. Pennock; "The Value of Truth," by M. S. Fielding, and "Healing Paragraphs," by Fanny M. Harley, besides other interesting matter.

Those who know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

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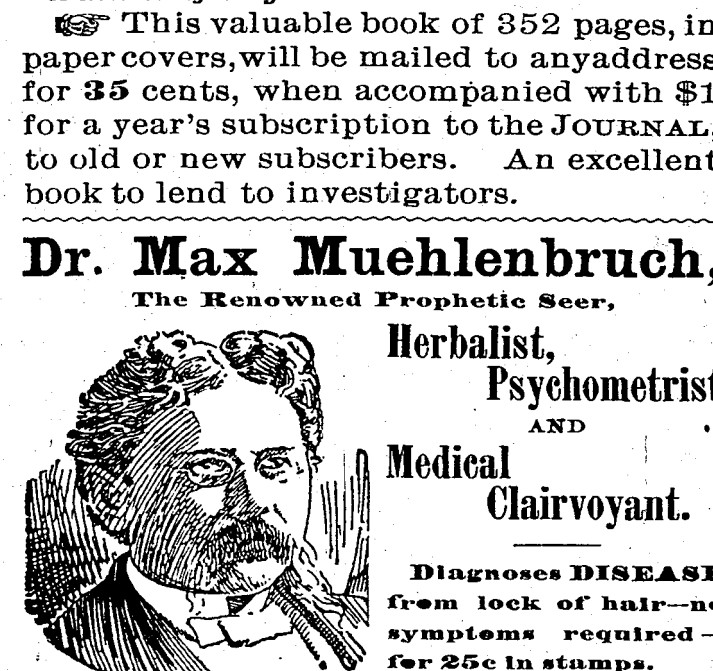
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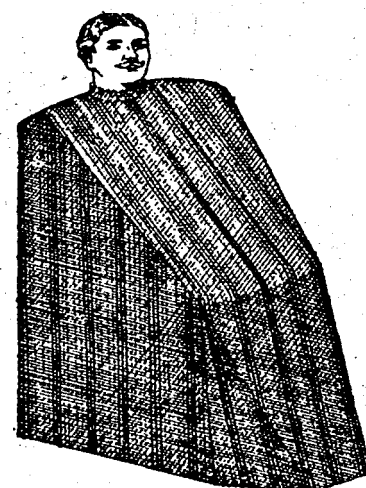
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I am borne on my wings of flame.  
I bring the gift of immortal life  
To the soul that is born on earth;  
And I link my soul to the human soul  
From the hour of its mortal birth.

In the darkest day my heavenly ray  
Illumines the heart within;  
Back to the Whole must the dual soul  
Be brought through the ways of sin.  
I am the voice that in silence speaks  
To my self on the lower plane;  
I stand above near the Heart of Love,  
From whence I derive my name.

By many names I've been known to man  
Through the ages vast and dim;  
But my sacred name in the Heart of Flame  
Will never be known to him.  
Down alone from the Central Throne,  
From the Cosmic Whole I came;  
And I bring the gift of Eternal Life  
To my Twin on the lower plane.

—Josephine H. Olcott.



The Editor is not responsible for the opinions of correspondents.

## Number of Spiritualists.

TO THE EDITOR:  
Enclosed find annual church statistics. I observe that the Spiritualists have 45,030, and no gain. Is this correct? Please answer in the JOURNAL. Yours truly,  
Fish Hawk, Ore. G.T. FOSTER.

[The statistics enclosed were from the New York Independent, a paper not very much read or liked by Spiritualists, and therefore responses to their inquiries by officers of societies were probably not very numerous. As a matter of fact, there are more than that number of Spiritualists in the State of California alone; but not one-tenth of them have their names upon the membership roll of any society, or the mailing list of any Spiritualist paper. Therefore, no statistics collected from records are of any value in determining the number of Spiritualists in the United States.

The love of liberty and spirit of independence among Spiritualists amounts almost to eccentricity, and its extreme manifestation retards the development of organized effort. But as none can see the ultimate, we are not prepared to condemn or criticize, but are inclined to the opinion that all things are working together for good.—ED.]

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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Progressive Spiritualists.**—Occidental Hall was well filled to listen to Mrs. Lillie last Sunday evening. The usual song service, led by Mr. J. T. Lillie, was accompanied by Mrs. Vena Eaton on the piano. The subject of the lecture was "Concerning Spiritual Gifts." Each of Mrs. Lillie's lectures seems to be better than the last, and this was no exception.

**Hermetic Brotherhood.**—The open meeting of Thursday, March 1, at 509 Van Ness Ave. was held as usual. The subject for meditation was: "He that made us." Music, which is always excellent at these meetings, was rendered by Mrs. Rogers and Mrs. Weld. The elder brother of the Knot (40) holding the meeting is C. W. Weld, who spoke briefly concerning the methods by which inquirers, concerning the Order, could be answered. Dr. W. P. Phelon then spoke on "Motion is God." The Wednesday-afternoon open meeting was adjourned for this week to give place to the funeral of Mrs. Laura A. Rockwood, one of the comrades of the Order, who was buried under the ritual of the Brotherhood.

**Mrs. R. Cowell** has been conducting meetings, with large and appreciative audiences, at Fraternal Hall, Oakland, every Sunday evening for the past three months, and yet the audiences increase each succeeding week, and the interest created by the messages given through her is intense. THOS. ELLIS.

**Oakland.**—At a special meeting of the Oakland Psychical Society, held Feb. 25, the following trustees were unanimously elected for the ensuing year: Judge Brown, Mrs. Coleman, Mrs. Sabin, Mrs. Lent and Mrs. Moore. T. ELLIS, Sec.

**The Central Lyceum** will give an entertainment and dance in Crystal Hall 909 Market St., Wednesday evening, March 14. Admission, 15 cents.

**Mrs. Addie L. Ballou**, National Missionary, has returned from San Jose and will be in Los Angeles on March 14. Her address will be at the office of the Medium after that date. Societies or communities who want a revival of interest in spiritual work should communicate with Mrs. Ballou at once. Her address in this city is 1170 Market St.

**Ladies' Aid Meeting**, Wednesday, 2 p.m., Feb. 31, in Occidental Hall, received a new member, Mrs. C. E. Heywood, who was recommended to the State Board for a protection certificate. Several persons in distress were relieved temporarily. A plan to join with the Mediums' Protective Ass'n in a benefit social was adopted. This society is doing a good work.

### State Board Meeting.

A regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association was held at the headquarters, 8322 17th St., on Saturday evening, March 3, a full Board being present. A charter was granted to a new society organized at Hanford, through the efforts of Dr. and Mrs. Chesbro. Missionary certificates were issued to Mrs. Addie L. Ballou and Mrs. Salome Cowell.

The Board was unanimously in favor of celebrating the 52nd anniversary and decided to invite all auxiliary societies to participate. The following compose the committee: Wm. Rider, Prof. Young, F. H. Parker, Mrs. R. I. Johnson, Mrs. Coleman, B. F. Small and W. T. Jones; the time and place of meetings to be decided upon later. The following resolution was adopted: Inasmuch as Madam Young and Mrs. S. Cowell have generously offered to donate the receipts of one meeting each month to the California State Spiritualists' Association, be it resolved that the State Board request all mediums and speakers under protection of the State Association to join the above movement as far as they are able.

A communication from Mrs. E. A. B. Marcen, Pres. of the First Spiritualists' Union of San Jose, requesting the State Association to take steps towards assisting auxiliary societies to form home culture clubs, and suggest a line of study of the spiritual religion and soul growth, was accepted, and a committee consisting of Mrs. R. I. Johnson, Wm. Rider and F. H. Parker was appointed.

W. T. JONES, Sec. 601 California St., S. F.

**The Union Spiritual Society** of Oakland, Feb. 28, at 856 1/2 Isabella St., had a large audience. The opening services were conducted by Dr. A. L. Astor, who also delivered an address on "Idol Worship." Dr. Sol. Palumbaum gave tests of spirit return, and the power of spirit influence was felt by many present. Sec.

### Mission Lyceum Entertainment.

The usual monthly entertainment and dance of this association was given on Wednesday evening, Feb. 28. There was a good attendance and good dance music. Light refreshments were served. The Reception Committee was Miss Lottie Davidson and Mrs. E. Pfeifer. W. T. Jones, Pres. The following was the program presented:

Overture, orchestra; recitation, Miss Vernie Close; vocal solo, Mrs. Jennie Robinson; reading, Mr. Will Locke; "America," Miss Mabel Pfeifer; the Mission Players, presenting "A Loyal Southerner," a romance of old Virginia, in one act. Walter Gonzales volunteered a recitation, in addition to the printed program. The Mission Players did splendidly, and should be encouraged to continue their good work.

**Visitors.**—Mrs. Rebecca I. Johnson of Hollister, W. D. J. Hamby of San Jose, and F. H. Parker of Santa Cruz, were in the city last Saturday and Sunday, attending the quarterly meeting of the State Board of Directors. Mrs. Parker of Sonoma Co. is also visiting friends in the city.

**Mme. Young's Meeting** last Sunday evening in Oriental Hall was addressed by Mrs. Sarah Seal, who reviewed spiritual manifestations for the last 2,000 years. There was excellent music, and the messages through the mediumship of Mme. Young were startling even to veterans.

**Mrs. Meyer's Meeting** in Friendship Hall was well attended last Sunday evening. There were adverse conditions of weather and other disappointments, but the meeting was a good one in all respects.

**Mrs. Wrenn's Meeting** at 117 Larkin St. last Sunday evening was addressed by Mrs. H. A. Griffin and Mrs. Wrenn. The music was furnished by Mrs. Symmons and Mrs. Rosie Stender.

**Mrs. F. A. Logan**, 1218 R. R. Ave., Alameda, has appealed for financial assistance through the columns of the *Progressive Thinker*. She has been faithful and true to our cause; help her if you can. If more convenient, contributions may be left at the JOURNAL office.

**Help Needed.**—Mrs. Avery, a medium, and daughter of a medium, has husband, father and mother ill, and no resources. Help is solicited from Spiritualists or others. Her address is 1347 Florida St., between 25th and 26th Sts. Take Bryant St. cars and call on her.

**Oakland.**—The Spiritualists of Oakland will hold an anniversary celebration at Hamilton Hall, corner 13th and Grove Sts., on Sunday, March 25. All are invited to participate.

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**Mrs. Sadie E. Cooke** has been suffering from a severe cold for some time; she is confined to her residence, as a result. The JOURNAL joins with her numerous friends in wishing her a speedy recovery and return to her field of usefulness. Her address is 702 1/2 Van Ness Ave., San Francisco.

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**Dr. J. L. York**, who came home from the North quite ill some weeks ago, is still unable to be out very much, and would esteem it a great favor if friends would call on him. His address is 1559 Church St., San Francisco, Cal. Take the Mission St. cars to Church St., or the San Mateo cars to Duncan St.

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### Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

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# THE RELIGIOUS PHILOSOPHICAL JOURNAL

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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 15, 1900.

1429 Market-st. Between 10 & 11th-Sts. No. 11.

## MAN'S POSSIBILITIES.

There is no summit you may not attain,  
No purpose which you may not yet achieve,  
If you will wait serenely, and believe  
Each seeming loss is but a step to'r'd gain.

Between the mountain-tops lie vale and plain;  
Let nothing make you question, doubt or grieve;  
Give only good, and good alone receive;  
And as you welcome joy, so welcome pain.

That which you most desire awaits your word;  
Throw wide the door and bid it enter in.  
Speak, and the strong vibrations shall be stirred;  
Speak, and above earth's loud, unmeaning din  
Your silent declarations shall be heard.  
All things are possible to God's own kin.

—Eliza Wheeler Wilcox.

## BORDERLAND

### Told of Cave and Treasure.

Great excitement has been created in Berryville, Va., by the announcement that a cave had been discovered on the farm of Mrs. Hattie Dortch and her sister, Miss Selina Williams. This property was formerly owned by Mr. James E. Tyson, of Baltimore, a brother-in-law of the present owner, and is about three miles from Berryville.

The circumstances which led to the discovery of the cave seem almost too strange to be true, but the prominence of the persons who vouch for their truth leaves no room for doubt. Mr. Henry Williams, a brother of the ladies above named, says that some weeks ago his sister, Mrs. Dortch, was visiting in Baltimore. In the same house where she was staying was an old blind lady, recently from Scotland, her native country.

Mrs. Dortch was told that this old lady had at various times foretold the discovery of money, and one day, more from curiosity than from any real belief in her powers of divination, she said to her: "I wish you would tell me where to find a fortune on my farm in Virginia." For a few minutes she said nothing, then, turning to Mrs. Dortch, she described accurately the farm there; told her that just west of the house was an old spring; at so many feet from that a large tree, and that if an opening was made at a point between the two, which she described, a cave would be found; in that cave a well of water, human bones and a chest of gold and precious stones.

So impressed was Mrs. Dortch with what had been told her that upon her return to Berryville she told her family. Digging was begun two weeks ago, the cave was found

and in it the well and bones, just as foretold. The cave contains several quite large rooms, and work is now being steadily pushed on in the hope that the chest of gold will also be unearthed.—N. Y. Journal.

### Two Spirit Visitors.

Nearly 20 years ago, I was spending the Winter in Maine. It so happened that I was living in an old-fashioned farm-house with spacious rooms in the lower story. In one corner of the house was what New England country folk denominate a parlor bedroom, and used on special occasions as a sitting-room, and in which visitors sleep. The customary open fire-place and old-style audirons, swinging crane, the brass candle-sticks and many other indispensables set off the room

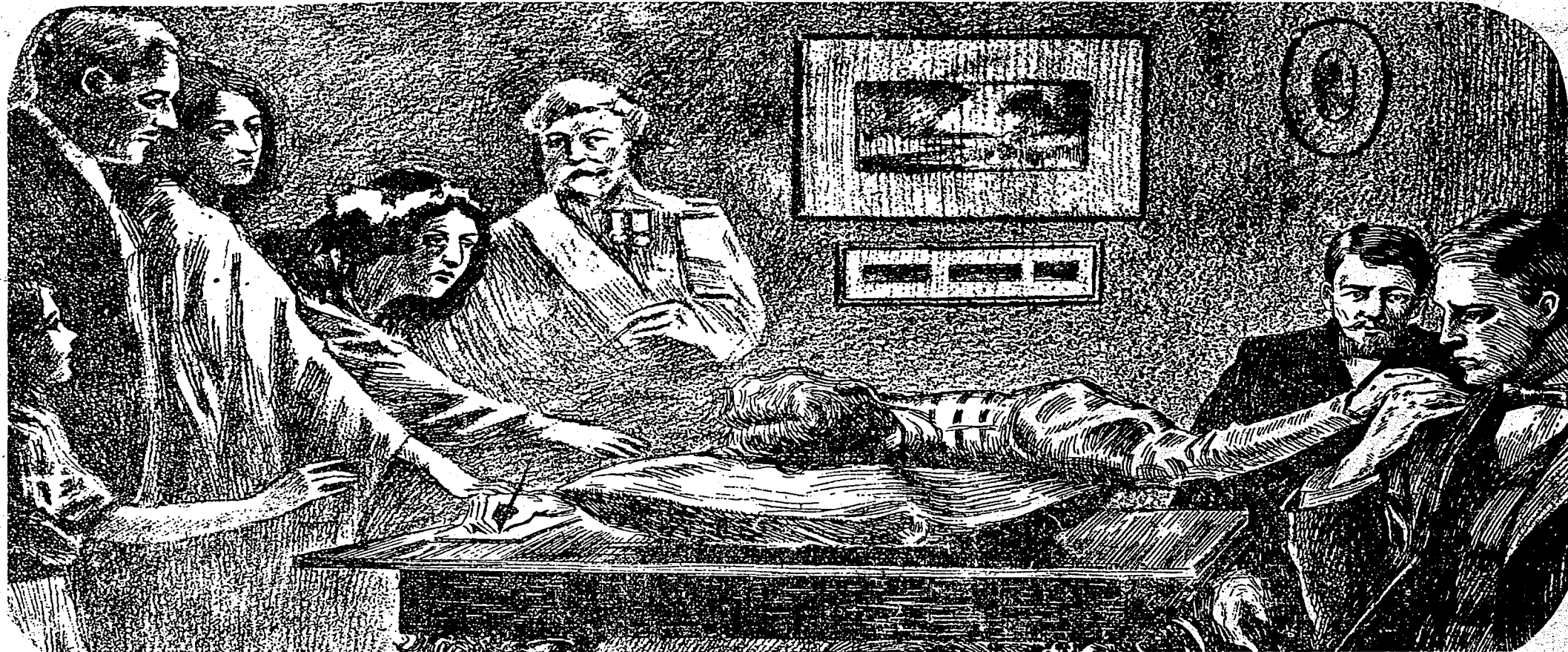
These manifestations soon became more distinctly marked and gradually moved upward until reaching my body. I then said mentally: "I don't want it to continue approaching nearer to my face." Casting my glance in the direction of the rocking-chair before-mentioned, I distinctly saw sitting in it a lady dressed in black and having on her head an old-fashioned bonnet apparently made of black crape, such as I had seen worn by elderly ladies half a century ago. The figure was fully and perfectly outlined; was sitting with face from me, motionless.

I at first supposed it to be an inmate of the house, until, on second thought, I concluded that such was not likely to be the case, because an occupant of the house would not be sitting with head covered. When, a little later, I

phenomena, which is clearing away ignorance, the fear of death, and superstition." C. C. D.

### Shipwreck Foretold.

Judge Edmonds, in one of his reminiscences, says: "To convince my daughter that it was not her own mind which was producing the phenomena of foreseeing future events, the spirits told her of the loss of a steamer which had left for California a few days before, laden with soldiers. They said the vessel had foundered at sea; that over 100 passengers had been swept overboard, and that the residue had been taken off by three vessels, bound for different ports. In the course of a few days after that, news came of the wreck, confirming in every respect the statement.



Mrs. Piper Acting as a Telephone for Prof. Hyslop.

with an air of comfort and luxury.

This was given me for my sleeping room. Near the head of my bed was my trunk, and in front of it, near the foot of my bed, was an old-fashioned rocking-chair, and further away the fire-place.

It was early Winter and cold. I think I slept—well, until near morning, when I was partially awakened by some movement of, or contact with my bed. Partly opening my eyes, I discovered that daylight was breaking. I became fully conscious of my surroundings—that I was lying on my back, and that something unaccountable was taking place at the foot of my bed. I was fully cognizant of the fact that somebody or thing was there and pulling the bed-clothes. Soon this ceased, and what seemed to be the hand of a child commenced softly striking or patting my feet.

turned my gaze toward the place where contact had first been had with my feet, as before mentioned, and seeing nothing unusual, I again looked at the rocking-chair, and it was vacant!

After dressing and mingling with the family, getting ready for breakfast, etc., I said to an elderly lady, who was called "Aunt Foss," and being a Quakeress, was precise and dignified: "Well, Aunt Foss, I had a rather singular experience last night, and related what had taken place. But she manifested no surprise, and replied: "Well, that is nothing new or strange, as that lady and child both died in that room," and the matter was not alluded to again in my presence.

Now, one class of so-called Christians will exclaim, "haunted house," while thinkers and philosophers in search of truth will say: "Spiritual

### Prof. Hyslop's Report.

At a regular meeting of the Society of Psychological Research, which took place at Allston Hall, Boston, Feb. 9, Prof. Hyslop, of Columbia College, gave the long-awaited report of his experiences with Mrs. Piper, the celebrated medium.

Prof. Hyslop said that his sittings with Mrs. Piper had been conducted with the greatest possible care and secrecy. Without the medium's knowledge as to whom she was to receive, he had been conducted to her house and introduced as "Mr. Smith."

Mrs. Piper sits in a light room by a table upon which there are a number of cushions. It may take ten minutes before the trance condition is complete. When it is, her head falls on to the cushions so



that she cannot see her right hand, which rests upon the table.

A writing pad is put before the hand and a pencil placed between the first and second fingers, and the medium writes. All the spirit conversations are carried on in this way.

Prof. Hyslop says that the first four sittings he had he considered very unsatisfactory. Mrs. Piper told him at the first sitting that his brother Charles wished to speak with him, and this brother, who died when he was but four years old, had asked him one or two questions which Prof. Hyslop did not regard as evidential.

At the second sitting, the Professor's father spoke with him, calling him by name, and asked him if he remembered various things.

For example: "James, do you remember my little brown knife? Do you recollect my cane with my initials carved on it?" and numerous other apparently trivial questions.

Prof. Hyslop reported his failure to find anything very satisfying, and not until four months later, and after long correspondence with his stepmother and various other relatives, did the value of the first messages reveal itself.

The Professor's stepmother remembered the knife, which was, she said, the one Mr. Hyslop used for years to pare his nails with, and the cane with the carved initials was one Prof. Hyslop had never seen or heard of, but which his father's second wife knew all about.

When Prof. Hyslop resumed his sittings with Mrs. Piper, his father asked to communicate. Then the Professor told of his father's asking about the building of a broken fence, the payment of delinquent taxes, the placing of an organ in a Methodist church, and the almost life-long feud which had existed between himself and a neighbor whose dog had destroyed one of Mr. Hyslop's sheep.

Prof. Hyslop's sisters, Anna and Eliza, also communicated with him, referring frequently to incidents Prof. Hyslop knew nothing of, but which, when hunted up, always proved true. Sometimes it would take weeks to get at these facts. Then some aunt or cousin or more distant relative would be found, and the result would always be a corroboration of the spirit statement.

Prof. Hyslop said his father had always had a terrible dread of cancer. When General Grant died, the senior Mr. Hyslop said: "I don't know what I should do if I thought I had a cancer of the larynx." As an actual fact, he had one, and the fearful truth was kept from him to the end. He died believing he had catarrh in an aggravated form.

Prof. Hyslop, at one sitting, said: "Father, do you remember when you passed over—how you suffered?"

The answer was: "I felt my heart beats grow faint. I knew I was going. Yours was the last voice I heard. But, James, why did my throat swell so?"

"Now," said Prof. Hyslop, "I was the last person to speak to my father. I closed his eyes. His throat swelled from the cancer of which he never knew."

The conjecture from this statement would naturally be that the spirit has no superhuman knowledge of events which were not known on earth, nor—as other incidents which Prof. Hyslop relates would prove—can the disembodied spirit apparently tell what is going to occur. Thought transferences must be eliminated with telepathy in considering the Piper phenomena.

Dr. Hodgson once sat for Prof. Hyslop, making himself known to the departed father as "James' friend." The tests were even more successful, and facts were elicited that had long escaped Prof. Hyslop's memory, and that Dr. Hodgson could not possibly know.

Speaking of the triviality of the identification tests, Prof. Hyslop said that for his own satisfaction he had telegraph wires placed between two of the Columbia College buildings. He arranged that A should be at one end of the wire and B at the other. A should know that B was there, but should not know who A was.

In order to identify A, B "reminisced," and his questions were quite as trivial as any of the spirit inquiries.

"In fact," said Prof. Hyslop, "when a lot of staid men and women of mature age get to recalling old memories, the 'do you remember?' are as positively trivial as the conversation of street gamins might be."

"Do you remember that splendid waistcoat you wore at the Prom?" says Judge J. to the Rev.

led to some of the most remarkable tests.

To an intimate friend, the wife of a New Haven banker, Mrs. Wright, when spending an evening with her, said that she and her husband must give up a trip South they had planned, because a terrific storm would cause them much discomfort if they persisted in going. This was a whole month before the blizzard of 1898. True to Mrs. Wright's prediction, the storm swept down upon the country on the very day she said it would.

#### FINDS A THIEF.

Another time the brother of a friend said: "Help me to find who is stealing money from the cash drawer in my shop." Mrs. Wright located the thief, who turned out to be the man's own nephew.

Mrs. Wright is a most attractive woman, with a winning, magnetic manner. It seems that her psychic gift began when she was a very young girl and has been the most potent influence in her life.—*New York World*.

#### Ignatius Donnelly Also.

Ignatius Donnelly delivered an address on "Spiritualism," under the auspices of the State Spiritual-



Mrs. Leonora E. Piper.

Mr. B., 'and the girl with the red hair you danced with?' says another.

Finally Prof. Hyslop said that there was no fraud in the Piper manifestation.

If the telepathic and thought-transference hypothesis were rejected, he would like the honest skeptic to explain the phenomena.

At the conclusion of the lecture Dr. Hodgson asked for questions or remarks upon the paper just read. A gentleman in the audience arose and asked Prof. Hyslop if his experience with Mrs. Piper had resulted in his acceptance of Spiritism.

Prof. Hyslop replied: "It positively has done so; there is no other explanation but Spiritism."—*New York World*.

#### Foretells a Storm.

Mrs. Mary J. Wright, of New Haven, Conn., is much in the public eye at present, owing to the wonderful clairvoyant power she has developed. Her careful study of the occult, combined with her natural ability as a medium, has

led to some of the most remarkable tests. To an intimate friend, the wife of a New Haven banker, Mrs. Wright, when spending an evening with her, said that she and her husband must give up a trip South they had planned, because a terrific storm would cause them much discomfort if they persisted in going. This was a whole month before the blizzard of 1898. True to Mrs. Wright's prediction, the storm swept down upon the country on the very day she said it would.

His own experience with the speaking dial, which had once helped him to get a pension for a widow, had convinced him that there was something in Spiritualism, and he cited numerous instances where he had reason to believe that he had come in personal contact with nebulous bodies. He gravely declared his belief in the efficacy of the speaking dial as a medium of communication with spirits.

On one occasion he had held a lengthy interview with the spirit of Napoleon, and the utterances of the "man of destiny" on that occasion were wonderfully characteristic of him.

Although convinced that the dial was not strictly infallible, the author of "Cæsar's Column" and other stories was nevertheless convinced that an "intelligence higher than ours" acts through the dial on that which is "the spiritual part of us."

Spiritualists, he declared, had rendered the world a great service if they simply succeeded in demonstrating that when a man dies he lives again. Viewed simply in the light of scientific research, he believed they had succeeded in demonstrating that there were stranger things in heaven and on earth than were dreamed of in the philosophy of men.

He announced his conviction that science and Spiritualism went hand in hand. The great all-absorbing question was, after this brief span of life, does the dust of the grave end man's existence? Spiritualists had done as much, perhaps more, to answer that question than any other forces which had attempted to solve the mystery of being in the civilized world to-day. Their whole belief and theory were identified with the proposition that man certainly does live again. He agreed with Bacon, "the greatest of English poets and writers," when he said that he would sooner believe all of the fables of the talmud and koran than that the universe was without a mind. There were the same evidences of intelligence in nature as in the mechanisms invented by man. Every step made by man in the progress of civilization in 400 years had gone to show the existence of a superior intelligence.

"What assurance have we," he asked, "that the human mechanism includes all of the senses that might reveal knowledge to us? How do we know that we are not staggering through the world with but a few senses, unaware of most of that which is around us? I think all of the revelations and facts of Spiritualism have served but to open wider the door of knowledge and have added another sense by which we are to become cognizant of another world, which we cannot observe with eyes and ears."

"There is no reason why there should be only three forms of life which are known to us as solids, liquids and gases. There may be a hundred other forms which pass through us and through which we pass unknown, inhabited by beings to whom we are a great source of amusement and delight. There was never anything true that didn't have its counterfeit. We have great physicians and quack doctors, great lawyers, such as Lincoln, and pettifoggers. In Spiritualism, as well, the student was confronted on the one hand by facts, and on the other by humbugs."

"The highest compliment which we can pay to the Creator is to try and understand His works. The mind must be immortal. The proposition that nothing can be produced from nothing overwhelms the agnostic doctrine of creative force. Nothing can be the result of accident. If the material from which was made the shin bone of Adam still exists in some other form, then the spirit of Adam must be somewhere round about us to-day. This marvelous thing called intellect cannot perish in the dust." Hypnotism and mind-reading,



Mr. Donnelly contended, were but other manifestations of Spiritualism. He told of a number of experiences at spiritualistic seances when he was a member of Congress in Washington.

In concluding, Mr. Donnelly recited Addison's "Cato's Philosophy on the Immortality of the Soul."—*Minneapolis Times*.

### Our Occult Forces.

W. P. PHELON, M. D.

If we believe, aye, know, that everything worth having lies in the great treasury of the unseen, and is waiting our demand and bidding—if our spirit manifests itself as strong enough to seize hold upon the thing desired, then we must do. This we must practice. Do we desire to reform any government? Do we seek justice on the earth? Do we wish love amongst ourselves and our fellow-men? Do we crave harmony? Is it our wish that there shall come means for accomplishment of certain things? Then, as we believe in the union of the Invisible and Visible; as we believe that thought, the expression of the spirit, is stronger and more forceful than the physical, so act we along all lines of which we know. Begin to practice that which we do know, and trust to the future to bring us more power and strength along our lines of perfect communication with the Invisible.

We go to the Invisible demanding that which is our right. Suppose we go to someone who possessed coin belonging to us. Suppose it was a double handful, and just as the holder, yielding to our demands, was about to fill our hands full, we should drop them to our side. Could we think our hands would be filled? Nay. And that is one reason why our wishes and demands so often seem to fail. We put forth our efforts to receive, and just as our dear, invisible friends have arranged to furnish us, to the fullest extent, that which we have the right to seek and have, we shut off the power current, which must be continuous to form the bridge between us and them, we cease, and the Invisibles can not complete it. While there must be will and demand, there must also be, on our part, persistence in maintaining the attitude of receiving.

They who desire to deal successfully with occult powers must first train themselves to know their own capabilities; and in the sweetest souls and readiest minds there is often a drawing back at some point.

From Mrs. Logan.

TO THE EDITOR:

I see you have quoted from the *Progressive Thinker* of my actual needs. What grieves me more than destitution is that I am physically unable to pursue the work for which I was chosen 35 years ago and fulfilled to the best of my ability, aided by angelic inspirers.

I hope to be able to attend the anniversary if I can arise from my depleted condition. Angelic ministrants have done their best every day during the past month (the time of my sickness.) Spiritual papers have come as winged messengers of love every week, without which I should not want to remain in the form. I feel that it will not be long that the friends will be asked to assist the "old worker," but of this we are all assured, that the invisibles are cognizant of all our generous deeds,

and we shall all be adjudged according to our motives.

With love and gratitude,  
MRS. F. A. LOGAN.  
Alameda, Cal., March 7.

### MY TREASURE SHIP.

In a vision I stood on the shores of the sea,  
In the midst of the billows' wild strife,  
And I knew by the turbulent toss of the waves,  
That appeared, as they passed me, like opening graves,  
That the sea was what mortals call life.

Though unyielding and firm was the rock  
Where I stood,  
Yet my brain felt the waters' mad whirl.  
Then my feet seemed to rest on a magical ground,  
With a silvery radiance streaming around  
From some battlement's tower of pearl.

I wondered and mused—to my heart came a voice,  
Soft and low as the seraphim's note:  
"Mortal, pause, and behold, for thy earth-stained feet stand  
Where the waves of life's ocean are bathing the strand  
Of the mystical shore of death.

"Have the roses that blossomed in the far-away home  
Withered long ere the summery moon?  
Did the pearls and rubies there, called friendship and love,  
With elusive light shine and mockery prove,  
Till thy life seemed a harp out of tune?"

"Oh! gaze not so longingly back o'er the sea,  
Seeking there for treasures once lost,  
For the eye that e'er watches and the hand that e'er saves  
Has long since rescued all from the dark ocean caves  
O'er which thy frail life-bark was tossed."

As the voice ceased, I looked with a new, clearer light,  
Far over the wave-beaten sand,  
And behold, proudly stemming the swell of the tide,  
Stately vessels in beauty and majesty glide,  
Nearing swiftly the glittering strand.

Oh! the quick-bounding pulse of my earth-weary heart  
Told how sweet were their coming to me,  
For with longing and yearning for many sad years,  
I had looked vainly out through a mist-cloud of tears  
For my ships coming in from the sea.

I had sent them adrift in the morning of youth,  
Filled for fancy's frail, beautiful freight,  
I had deemed them long since in the watery tomb;  
But the argosy, golden with beauty and bloom,  
Had passed safely the malstrom of fate.

There were buds I had bound in my childhood's first crown,  
Wreathed rosiely over each prow;  
There were gems that had lost none of earth's sunny gleams,  
And sorrow-freed memories and realized dreams,  
That my incoming ship brought me now.

I forgot human fear and mortal's dread;  
Death's shore seemed a beauty divine.  
My feet swiftly sped o'er the glittering sand,  
Till I clasped all the treasures in my glad, eager hand,  
That were now ever more to be mine.

Then again came the voice that sang to my heart:  
"Mortal, let that glad vision go by;  
Thine earth home awaits thee; thy duties lie there.  
Once again must thou toss o'er the billows of care,  
With no heaven of happiness nigh.

"But, oh! trust and be faithful, for life's missing gems  
Shall all shine in eternity's wreath.  
Thy God shall restore each lost hope to its bloom,  
Resurrect every treasure from life's billowy tomb,  
When thy bark nears the harbor of death."

So I took up my life and its burdens again,  
As the angel voice sang unto me,  
And my cares resumed, with smiles passed along,  
While my heart ever echoes the beautiful song  
Of my treasure ship out on the sea.

### Positive and Negative Forces

MRS. M. KLEIN.

In all of nature's gradations, these forces have their legally affixed chemical, electrical and magnetic ratios and are strengthened, pro and con, from the central source of these system supplies, as long as single and complex relations are kept within the legal bounds; but when these limits are overstepped, it is then that such supplies are weakened, become depleted, which is readily traced to excesses of various kinds. When such a state of misfit force relations

is reached and for a time indulged, the transgressors are painfully reminded of this undue expenditure of force and mistit conduct, by becoming generally debilitated.

That a debilitated physical system affects the thought and actions of mankind, is a fact that speaks for itself. It can not be otherwise, for the reason that, although the brain is the workshop of the spirit—the storehouse and exchange office of thoughts and ideas, yet the entire mechanism works in unison with the brain activities, which are aided by a healthy and hindered by a debilitated organism. Although, in a measure, the soul supplies the brain with thought, and through its agency thought food is drawn from the universal fountain, yet the mechanism must do its part of service and natural supplies, and even the inducted ratios depend upon the quality and strength of thought lines or soul fibers put out from the individual brain. Only thus are inductions possible, and as desire colors this output, it decides the quality drawn in. Like attracts like here, most assuredly, as in companionship.

All strife realized by humanity is due to the fact that the imminent, crude force mixtures resident in all mortal forms, go forth to battle with their kind, seeking, in natural ways, assimilation and coherence with superior qualities of energy.

This is the strife process for force graduations upon which individual evolution and goodly progress is dependent. You see, this strife between the forces is *but seeming*, for it is so governed that all work constantly for the maintenance of the general force system which they represent, nourish and are nourished by, in return.

Thus this play goes on in nature's economy, and each entity is a factor in it and has its own numbers to render.

*Spirit* is the *prime* mover and builder and prompts every effort, but the soul is the great weaver of each one's web of life. It is what can be called the true entity, for all inductive vital force and intelligence comes through the soul. A humble person, spiritually-minded, breathes in truths and breathes out blessings, while a proud, selfish person exhales poisons that are detrimental to the world; yet are the former deprived of deserving appreciation, while the latter receive it unjustly.

Van Wert, O.

**Mr. and Mrs. G. W. Kates** lectures for our society March 14 to 19 inclusive. They are fine speakers and draw large audiences. Mrs. Kates' platform tests are to the point and correct—simply wonderful is the power of spirit manifesting through her mediumship.

I. O. BROWN, Rec. Sec.

Wheaton, Minn.

**Arkansas Valley Spiritual Association** will hold its annual camp-meeting at Winfield, Kansas, in Island Park, commencing July 6, 1900, and ending July 26. A cordial invitation is extended to all mediums. Good tents and other accommodations will be on the grounds. Admittance free.

J. D. DOUGLASS, Sec.  
Winfield, Kans.

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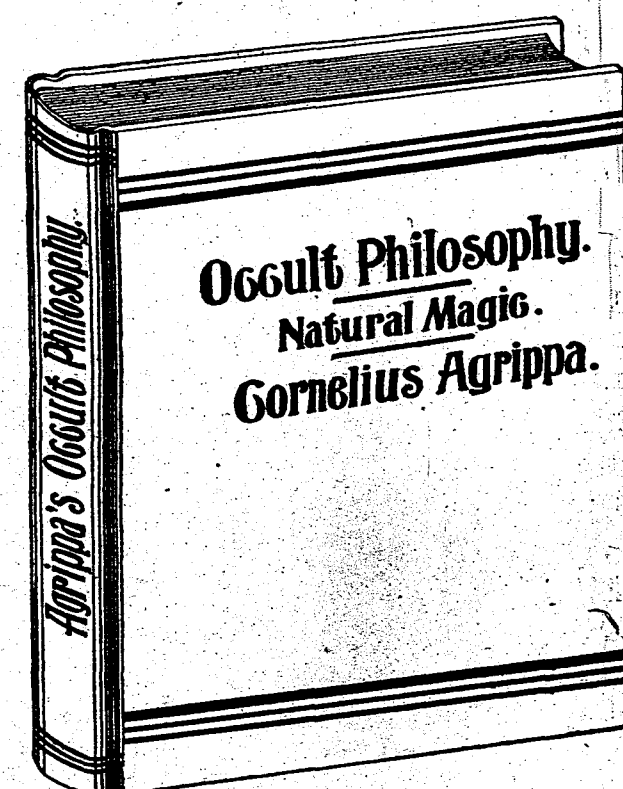
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For other mediums see page 5.

### Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations; and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.



## RELIGIO-PHILOSOPHICAL JOURNAL

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No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 15, 1900.

The Procession of eminent men and women who are steadily marching toward, and constantly arriving at the conclusion that the claims of Spiritualism are valid, has been augmented by the person of Ignatius Donnelly, who recently delivered a lecture on Spiritualism in Minneapolis, Minn., the report of which will be found in another column. There ought to be a reception committee appointed to welcome these converts.

**The Banner of Light**, Harrison D. Barrett, editor, has, with its issue of March 3, entered upon its 87th volume and 44th year of its publication. The *Banner* is the oldest Spiritualist paper in the world; the RELIGIO-PHILOSOPHICAL JOURNAL ranking second. We extend congratulations to our valued contemporary. May it live long and prosper, ever unfurling to the spiritual breezes the *Banner* of light and truth.

**Medium or Seer?**—There are many mortals who can foresee events and forecast your destiny; but a spirit medium should be an instrument in the hands of the higher intelligences to transmit to humanity important information bearing upon the relation of the spiritual and material universe; the philosophy of spiritual intercourse; origin and nature of the higher forces, and the laws of mediumship.

**What is Love?**—There have been almost as many answers to this question as there have been persons answering. Love is a faculty of mind, and manifests in kindly thoughts, words and actions. It is the chief function of the greatest force in the universe, viz: mind. We would reverse the scriptural declaration, and say: Love is God.

### The Way Out.

In the *Banner of Light*, Feb. 24, Harrison D. Barrett, editor, and President of the National Spiritualists' Association, publishes an editorial article headed, "Missionary Effort," in which he complains bitterly of the apathy among Spiritualists everywhere in the United States, and their attitude toward missionaries. President Barrett concludes his able article as follows:

If the people can but be awakened to a sense of their responsibilities in these directions, the future of spiritualistic societies is assured. Unless present conditions are changed, however, it is easy to forecast coming events. Local Spiritualist societies will disintegrate, and pass out of existence, and only sporadic efforts will be made to publicly present the teachings of Spiritualism. Class work will supplant the rostrum, and Spiritualism will only be known in and through the private classes of instructors who eschew the platform in toto. It rests with the Spiritualists to decide which they will choose, the public rostrum and temple work, or that of the private class, and secret seance.

This crisis is upon us, and we believe it to be the duty of every thinker, speaker and writer to help solve the problem presented and, to the best of their ability, point to "the way out."

We are especially proud of our broad-mindedness and liberality of thought, forgetful that too much of a good thing becomes an evil. We have an organized scientific, philosophical religion. We believe that it represents the best thought of our day; we want it to succeed. How are we going about it to make it so? Astrology, Palmistry, Socialism, Phrenology, Hypnotism, and almost every other kind of "ism" and "ology" is being taught and demonstrated upon Spiritualist platforms, with the explanatory apology that it is done "spiritually."

Even card-reading is "winked at," because it is claimed to be done clairvoyantly. Our inspired speakers and test mediums play the role of "wall-flower" to this combination for a while, and then seek secular employment; and their divine gift of mediumship is lost to the world. This is no fancy sketch, but an everyday experience. These "isms" and "ologies" are all right in their place, but their place is not on the Spiritualist platform.

Spiritualism has made it possible for them to exist and prosper, and has done more for the cause of mental liberty than all of them combined. These things are given to the world as spiritual phenomena! We call a halt! and demand segregation. Phrenology, Palmistry and liberal religions are in the line of progress, and are all right, but they are not Spiritualism.

A person holding a high office in an important Spiritualist organization recently advocated to the writer the abandonment of the name of Spiritualism. Socialists, Theosophists and Unitarians have charge of our propaganda work,

and Spiritualists are considered "back numbers." General George Washington in time of danger gave the command: "Put none but Americans on guard to-night." We would paraphrase the words of this illustrious patriot, and say: Put none but tried and true Spiritualists on guard.

This is only one of the dangers confronting our organization, and only one of the rocks upon which our ship may founder. With malice toward none, but a love for truth and justice, we will pursue this subject farther in future, and endeavor to point "the way out" of the desperate conditions in which we find ourselves.

### Organization.

There is an idea extant among Spiritualists that the individual can accomplish the same result working alone as when associated with others. This may be true in the ultimate, but the desired results can be accomplished more quickly by united effort. In this connection we quote the ringing words of Cora L. V. Richmond:

Individual advocacy does not suffer by associative effort; the strong are made stronger, and the weak are strengthened by union. Local and distant societies are made one with all other societies in the general work for the cause; each integral part possesses the strength of the whole body. Spiritualists—believers, mediums in all phases, ministers, speakers, teachers—need to unite their efforts.

**The Symphony of Life** is made up of its discords; but there are no individual discords; each person sounds his own true note; but the discord arises from sounding it out of time, or out of place. The editor of *Nautilus*, in answer to a question, gives some good thought on this subject:

Every man's life is a melody in an individual key. If two persons' lives are naturally in the same key, their thought melodies harmonize without effort. And they enjoy the duet. If their lives are pitched in different keys, there is a jar. The natural impulse with both persons is to protest against the other. Unconsciously each tries to drown the other's melody.

**A Mental Science College** will be a reality inside of 12 months. Good! We delight in progress, and if we cannot do anything ourselves, we are glad to say an encouraging word to those who can, and will, and do. The college will be built at Sea Breeze, Florida, by the Mental Science Association; Helen Wilmans, president. We quote her words from *Freedom*:

The college is under way. The building will be here within a year or less. It will be a unique institution in one respect—there will be a corps of professors that will not be afraid of an idea because it is new. There are various institutions of learning where the physical sciences are taught, but none where the laws governing in the mental world are given the attention which

they deserve. Ours will be the first of the kind. We are not proposing any wild scheme or crazy experiments. We propose first, a college where students will be taught to think rather than be stuffed, taught to weigh the learning of others by the light of their own intelligence rather than to swallow what is offered under the label of ancient wisdom. We are going to send out thinkers into the world to do the work of the world.

### Speculations on Spiritualism

*Freedom*, one of our most valued exchanges, devoted to Mental Science, in the issue of Feb. 28 prints a three-page editorial under the above heading. This splendid article from the pen of Helen Wilmans was inspired by reading the JOURNAL, and we will publish a synopsis of it in our next issue. We want Mrs. Wilmans and all the world to know that we are not dogmatic creedalists, but truth-seekers, and if Spiritualism is not true, we want to know it. We welcome honest investigation and intelligent criticism. "Let the truth prevail, though the heavens fall." We quote the following from *Freedom*:

The RELIGIO-PHILOSOPHICAL JOURNAL is always kind to me, and I can honestly reciprocate its good opinion. This is an old paper; it was established in 1865. It was one of the first of the spiritual papers that I became acquainted with.

I did not like its first editor so well as I do the present one. Mr. Newman, the present editor, is too large a man mentally to let a mere difference of opinion affect his attractions for other people.

I read his paper with interest. All my readers know that I am deeply interested in the subject of Spiritualism. Perhaps they do not know that—whatever those peculiar noises called spirit raps really are—I have been regularly followed by them, almost persecuted with them, ever since I was a girl. I do really believe that I was familiar with the raps before the Fox girls were. At all events, I did not hear of the Fox girls for years after I began to hear the raps.

### The Boy Evangelist.

Jack Cooke, the 13-year-old revivalist, who is making such a stir in San Francisco at the present time, is holding immense revival meetings in the Howard St. M. E. Church. The writer listened to one of his exhortations and heard nothing new. The hackneyed phrases about the "blood of Jesus," and all the rest of the sickening nonsense which we have all heard so many times, was glibly recited in parrot-like tone and manner. Thousands of people were present and the collection was large, but only a few persons asked for prayers.

He claims to be inspired by the Holy Ghost. He certainly is a very remarkable boy and displays a zeal worthy of a better cause. He is a medium, and the church is profiting by spirit phenomena, which, if presented on a Spiritualist platform, would be condemned in the strongest terms.



## The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**The Open Court.** Monthly. Dr. Paul Carus, editor. \$1.00 a year. 324 Dearborn St., Chicago, Ill. "Crossing the Styx," after the painting by A. Zick, forms the frontispiece. "Eros and Psyche," beautifully illustrated, is concluded in the March number. "A Study of Jesus," from the standpoint of wit and humor, by George Wright Buckley, and much else for entertainment and instruction.

**Mind.** Monthly. Charles B. Patterson, editor, 19 West 31st St., New York City. \$2.00 a year. The March number is at hand, and the leading article is by A. B. Curtis, headed "Who are the Real Sinners?" Henry W. Stratton also writes interestingly of "The Metaphysics of Music." A. L. Mearkle contributes an article on "Happiness."

"John Ruskin: Poet, Painter and Prophet," is the subject of an elaborate character sketch (illustrated) in the *Review of Reviews* for March. Ruskin's program of social reform, his venture as publisher of his own books, and other interesting incidents of his long career, are described in the article.

**The Light of the East.** A Hindu monthly review. S. C. Mukhopadhyaya, editor; Calcutta, India, 20 Grey St. The latest issue of this bright magazine contains in the department devoted to "Occult Reviews," some of the best thought on current topics to be found in the literature of our day.

**The Free Man.** Monthly. C. W. Close, editor, 124 Birch St., Bangor, Me. \$1.00 a year. The March number contains a poem by C. P. King, entitled "Flowers of Friendship," and the editor presents a good article on "Mental Healing." Florian Husband and Wm. E. Towne also contribute.

**The Dawn,** a monthly magazine published at Puddopuker Road, Bhowanipur, Calcutta, India. The latest issue which has reached our table has an article by Annie Besant on "The Future of the Nation," and Dr. Paul Carus writes of "Modes of Instruction." There is also a continuation of the mystic story of the man who lost his shadow.

**Suggestion,** a monthly magazine. Herbert A. Parkyn, editor, 4020 Drexel Boulevard, Chicago, Ill. \$1.00 per annum. The March number contains a biographical sketch of George Bieser, M. D., and his portrait adorns the title-page; a photograph of the hands of the woman who did not grow a new finger, and many other valuable suggestions in Mental Therapeutics.

**Eleanor Kirk's Idea.** Monthly. \$1.00 a year. Eleanor Kirk, editor, 696 Greene Ave., Brooklyn, N. Y. The *Idea* is one of the ablest advocates of the New Thought. The columns of the March number are filled with advanced ideas presented in a pleasing manner.

**New Church Independent.** S. F. and G. B. Weller, editors, 144 37th St., Chicago, Ill. Monthly. \$2.00 per annum. The February number contains a poem of considerable merit, by Amy L. Washburn, entitled "There are no Dead," and "Swedenborg's Anticipation of the Modern Theory of Telepathy."

Now is the title of a new monthly edited and published by Henry Harrison Brown at 521 Turk St., San Francisco, Cal., at 50 cents a year. The editor says: "Its object will be to assist its readers to the attainment of self-control; to be the masters of fate. Its philosophy is that of the New Thought." He adds: "Its purpose is the unfolding of the soul here and now." It makes a very creditable appearance, and we wish it success.

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It teaches—How to cultivate and use the Electric and Magnetic Forces of the body—How to fully develop the Muscular System and Nerve Energy without mechanical means. The only natural method of Physical Culture—How to acquire Grace, Beauty of Face, Figure and Expression—How to possess Robust Health and Great Mental Vigor—Natural Voice Culture and Artistic Deep Breathing—A systematic course for developing Passivity and Concentration, and unfolding of the Subjective Powers—A thorough training of the eye—Strengthening and Revitalizing it. It brings to woman, knowledge and power to determine, mould and control Life—Her true sphere—Her Divine prerogative.

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Spirit Chemistry. Remedies cure all diseases. Send 2 cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, Box 503, Los Angeles, Calif.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1238 Howard.

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For further list of mediums, see page 3.

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## THE SUN-DREAM.

We are not perfect, comrade, in our lives;  
Our love is but a broken thought of  
God;  
But always in our hearts there is that  
strives  
Toward heights untrod.

The will to follow good has made us one;  
Love could not bind us else so close  
and fast;  
We have not turned our faces from the  
Sun—  
And night is past.

Dear, not for us to boast that we are  
strong,  
But, deep within, the Sun-dream,  
Beauty, burns,  
And life and truth will sing us, song by  
song,  
All Love's concerns.

Out of the tender night's enfolded shade  
We slip, empurpled, to the strife that  
scars,  
And duty broadens, while ambitions fade  
Like day-break stars. —A. E. S. S.



The Editor is not responsible for the  
opinions of correspondents.

## Psychical Sciences.

## TO THE EDITOR:

J. C. F. Grumbine opens his work  
again in Washington, D. C., in  
April and May, when he will hold  
classes at the home of Mr. Wood  
and Dr. Kate A. Boehme. In Wash-  
ington a chapter of "The College of  
Psychical Sciences and Unfold-  
ment" of considerable magnitude is  
organized and is a powerful factor  
for the establishment of Universal  
Religion in the capital.

He returns to Washington in the  
Winter for December and January.  
In Boston Mr. Grumbine's work  
was eminently successful, and many  
new members were added to the  
chapter. In the college work at  
the present time there are 115 stu-  
dents enrolled who are taking "The  
System of Philosophy Concerning  
Divinity" by mail, and excellent  
reports are received from all of  
them. In Syracuse, N. Y., while  
Spiritualism is waning and losing  
ground, the chapter of the C. P. S.  
and U. and O. W. R. is growing,  
and its members include some of  
the most cultured among the The-  
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signs of the decay of the old and  
the speedy growth of the new  
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## Grand Rapids, Mich.

## TO THE EDITOR:

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has been with us through March  
and has amazed his large audiences  
with his ability and versatility—  
the profound character of his  
thought underlying it all. The  
Ladies' Aid of the G. R. S. A. have  
taken him in their care, with the  
result that for March we have from  
him each Sunday an afternoon  
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He is the instrument through which  
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upon whom the learned medical faculty  
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Dr. D. M. King of Mantua, Ohio, also of the  
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Progressive Spiritualists.**—The usual song service preceded the lecture last Sunday evening in Occidental Hall. Mrs. Lillie spoke on "The Life We Now Live." It was a splendid lecture. Mr. J. T. Lillie led the music, accompanied on the piano by Mrs. Sadie Cooke.

**Ladies' Aid.**—The meeting of this society in Occidental Hall on Wednesday afternoon, March 7, was well attended, and was addressed by Mrs. Rebecca I. Johnson of Hollister, who congratulated the society upon the work done and doing. Mrs. B. F. Small, president of the society, spoke at length upon organization and its benefits. This society is flourishing, and its propaganda work is in good hands. The next entertainment will be given on Tuesday evening, March 27. It will be a character dress party, with a musical and literary program, followed by a social dance.

**Duality of Truth,** or the Occult Forces of Nature, by Henry Wagner, M. D. Price, \$1.00; postage, 10 cts. For sale at this office.

**Hermetic Brotherhood.**—The regular open meeting was held Thursday evening, Feb. 8, at 509 Van Ness Ave. The meditation was upon "Ministering spirits, sent forth to minister for them who shall be heirs of salvation," followed by the usual opening exercises. Dr. Phelon's talk was upon "Psychics," a strong and vigorous plea for the truth of the doctrine of "Communion with the dead who die not." Next Thursday evening the talk will be on "Ministering Spirits." The Wednesday afternoon open meetings are well attended, and of interest to all seekers for truth.

**Mme. Young's Meeting** in Oriental Hall was addressed by Mrs. Sarah Seal last Sunday evening on Psychometry and kindred subjects. The music was furnished by Prof. Young, Prof. Bothwell and Mme. Young. The usual readings followed, which are exceedingly interesting and instructive.

**B. Fay Mills** spoke in Metropolitan Temple last Sunday afternoon on the subject of "The Modern View of Heaven and Hell." This is the last of the course of Sunday afternoon lectures.

**Coming Events.**—Central Lyceum entertainment and dance, Crystal Hall, 909 Market St., Wednesday evening, March 14.  
Mission Lyceum entertainment March 28, in Mission Opera Hall, 2131 Mission St.

Anniversary celebration by the State Association. Time and place will be announced next week.

**The Sunday Lecture Association** has been organized: Hon. James G. Maguire, Pres.; Rev. George B. Allen, Sec. This Association has engaged Rev. B. Fay Mills to lecture every Sunday evening for the next three months, in Metropolitan Temple on Fifth St. Membership in the Association conveying special privileges, in the way of reserved seats, etc., can be obtained by the payment of \$1.00 per month. The subject for next Sunday evening will be "The Germs of a Greater Religion."

**Within the Temple of Isis,** by Belle M. Wagner. Price, 75 cts; postage, 8 cts. For sale at this office.

**A Test Seance** in aid of the N. S. A. Home Fund will be held at 335 McAllister St., on Wednesday evening, March 14. The following mediums have volunteered their services: Mrs. Griffin, Mrs. Eberhardt, Mrs. Seal, Mrs. Robinson and Mrs. Meyer.

**Dr. J. B. G. Norman** is seriously ill at his rooms in the residence of Dr. Carpenter, 228 11th St., San Francisco. His many friends hope for his speedy recovery and return to the activities of life.

**Mrs. Wren's Meeting** at 117 Larkin St. was largely attended last Sunday evening. Mrs. Kate Heussmann, Mrs. H. A. Griffin, Mrs. M. Miller and Mrs. Wren entertained and instructed the audience. The music was furnished by Mrs. Symmons and Mrs. Rosie Stender.

**Elizabeth Barrett Browning,** an interesting volume by Lilian Whiting. Price, \$1.25; postage, 10 cts. For sale at this office.

**The Rev. Joseph Adams,** familiarly known as "Brother Joseph" in many towns and cities on the Pacific Coast and in Chicago, passed to spirit-life on March 8, at Seattle, Wash. He was found dead in bed in the morning, supposed to have had heart failure. The body was brought to Oakland, Cal., last Monday by his son, Mr. Wesley Adams, who resides there. He was 67 years of age, and leaves a wife and seven children in Chicago, Ills. He was a Mental Scientist as well as a Spiritualist, and has hosts of friends wherever he was known. As a spirit, he will now be able to continue his work without the impediment of a physical body.

**Dr. Hall's Meeting** at 20 Eddy St. last Sunday discussed the subject of "Happiness." Music by Miss Lee.

**Behind the Veil.** Price, 75 cts.; postage, 8 cts. For sale at this office.

**Mrs. Meyer** held her usual meeting in Friendship Hall, 335 McAllister St., where skeptics gather to investigate the phenomenon of spirit communication. There was good music.

**Mrs. A. Smith** of Clairville, Cal., a former resident of this city, is sojourning here temporarily in pursuit of health.

**Rev. Geo. B. Allen,** who conducts the *Examiner* Bible class, listened to Mrs. Lillie's lecture last Sunday evening.

**Kate Field,** a record by Lilian Whiting. Price, \$2.00; postage, 20 cts. For sale at this office.

**Mr. Chester Carleton,** a magnetic healer, has removed from Mokelumne Hill to San Francisco, where his guides inform him a broader field awaits him for his mediumship and healing powers. See advertisement in the *Mediums' Directory*.

**To the Deaf.**—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 701B, the Nicholson Institute, 780 Eighth Avenue, New York.

**Internal Respiration,** or deep breathing as a means of developing mediumship, by Respiro. Price, 50 cts. For sale at this office.

**Dr. Charles E. Watkins,** the noted physician and specialist, has removed from Boston, Mass., to Denver, Colo., where he may be addressed; Box 1421. See advertisement on another page.

**A Card.**—Mr. Naph B. Greensfelder, president of the Pacific Coast Manufacturers' Agency, 809 Market St., San Francisco, Cal., under date of March 12, writes as follows:

**EDITOR JOURNAL:** Having been a great sufferer for some months past with impaired vision and general nervous debility, I wish to state that I have been treated by Prof. A. P. Merrill, 1423 Market St., and have received great benefit from his treatments, and heartily recommend him to all sufferers.

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**WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.**

Wise, W. Va., Jan. 10, 1900.—Dear Sir:—This evening finds me trying to answer your most kind and welcome letter. I can say that I never had any physician explain my ailments to me as perfectly as you did. BECCA WHITE.

Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself. MRS. R. M. WALLACE.

**WONDERFUL RESULTS OF HOME TREATMENT.**

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained in pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill I most cheerfully and heartily recommend you to all those in search of health. MRS. ALFONSO BUCK.

St. John's, Washington, D. C.—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours. J. W. HENDERSON.

Brooks, Cal., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me. Yours fraternally, A. G. SMITH.

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**Mrs. Sadie Eberhardt** had a very large and unusually interesting meeting last Sunday evening in her hall at 3250 22nd St. The interest in these meetings is growing rapidly.

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VOL. 37. T. G. NEWMAN, EDITOR.

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## SHUT IN.

There is a legend of a house that stands  
Alone amid th' eternal calm and stress  
Of tossing waters—narrow, windowless;  
Set on a storm-swept isle by unknown  
hands:  
And of a man who, 'mid those shifting  
sands,  
Knows but his single room—a dull  
duress—  
Yet longs to know, and vaguely seeks  
to guess  
What lies beyond the scope his eye com-  
mands.  
So life may seem a dim, unwindowed  
room,  
Wherein we wait with eye upon the  
latch  
As if impelled to turn the fatal key;  
We yearn, yet fear, to pierce the outer  
gloom,  
And ever bend an eager ear to catch  
The secret of th' illimitable sea.  
—Harper's Weekly.

## BORDERLAND.

### A Stolen Sovereign.

The second daughter of Captain and Mrs. Silvertop, named Alberta, had been accused by her mother of stealing a sovereign from a purse in her room. Smarting under the unjust accusation, she drowned herself that night in a pond near by.

It was some months after these events when an old brother officer of Captain Silvertop's came to stay at the Manor House. He arrived in the evening and was introduced to two little girls, Letty and Dolly, at breakfast. A little later in the day he was writing letters in the smoking-room, when he noticed another little girl, whom he had not seen with the others. The child came up to the table and fixed great mournful eyes, without speaking, upon his face.

"Hello, little un! I didn't know you existed," he said pleasantly. "I thought Dad only had two children."

The child made no answer. It walked to the wall and pointed with its finger to a spot in the paper. Major Marter jumped up.

"Why, there's nothing," he said cheerfully. "What is the matter, little 'un?" But, as he was speaking, the child, to his bewilderment, seemed to disappear under his very eyes.

"Good Lord, that's queer!" he muttered. "I'm broad awake and the room is full of daylight. I must ask Jack about this."

"Have you by any chance a third daughter hidden away anywhere?" he asked his host that evening over their cigars.

"Hush, for God's sake, hush," whispered Captain Silvertop, glancing nervously at his wife. But Mrs. Silvertop had heard.

"We had another daughter. She died a year ago," she answered, briefly. Major Marter felt a shiver run down his back. Could it be, he asked himself, that he had come into a haunted house? He decided that he would tell Jack what he had seen, when Mrs. Silvertop had gone to bed. He told him, and was astonished to find that his host had had the same experience, and identified the apparition as that of the dead child.

"I daren't tell my wife. She would go mad, I think," Jack Silvertop said, desperately.

"You've seen her over and over again," said a voice behind them, and Mrs. Silvertop, who had stolen back, stood in the room. "Jack, why did you not tell me this before? I have seen her myself—and I took it for a sign that I was going mad."

"You have seen her!" exclaimed the husband. "When—where?"

"Here, in this room—twice, when I have been here alone. She appeared to me here in the middle of the room," continued the unhappy woman. "Then she glided to the wall—here—pointed to this spot—and disappeared."

"Good God! that is just what I have seen her do," said the husband.

"And I—only this morning," added Major Marter.

Mrs. Silvertop looked from one to the other. "Jack," she cried, "there must be something there—something the child wants us to do."

Jack Silvertop snatched up a clasp knife from the table and attacked the spot on the wall. In a moment the paper was stripped off. With it came away a bit of plaster, and behind, embedded in the wall, was a sovereign.

How the sovereign got there was never definitely proved, but it was

not difficult to conjecture. One of the plasterers at work in the house at the moment had probably stolen it, concealed it temporarily for some reason in the plaster, and had either forgotten the spot or failed to find an opportunity of returning for his booty. At any rate, from the hour that sovereign was found, the phantom of Alberta was no more seen at the Manor House; and no one doubted that the coin found in the wall was the one which the dead child had been wrongly accused of stealing.—*London Truth.*

### Apparition.

An engine driver died suddenly the other day through a sudden stoppage of the heart's action, presumably heart disease, as the doctor stated.

The dead man's brother, who works in the running shed at Parel, received a telegram informing him of his brother's death, and as it was near noon, he went home to the house where both brothers lodged. The brother's intention being to go by the mail train that night, and as the dead brother's bedding was already rolled up, he asked his landlady to undo it and place several necessary articles in it, while he went to obtain leave from his foreman.

When the landlady unrolled the bedding, in which were two pillows, one on top of the other; she discovered, to her dismay, upon the pillow-slip of the underneath one, a distinct likeness or impression of the dead man's face; not in profile, but full face. The man had that morning brought the clean clothes from the wash, and the pillow-slips had been put on quite clean, pending the return of the dead man, who, of course, did not return in the flesh, but may have returned in the spirit.—*Tribune.*

### Marvelous Dog.

This is the story of a remarkable dog named Tom, that seems to have telepathic as well as mind-reading accomplishments.

Tom is the property of Jack Myers, of Alliance, Ohio. He is a two-year-old bull terrier, weight 48 pounds, pure white and beautiful and gentle as a lamb. His telepathic power comes on him in spells, and has the effect of making him drowsy after performing.

He will go to a deck of cards lying face down and extract any card you may concentrate your mind upon. He only fails when forced to pick a card against his will.

His most wonderful feat was performed the other day in the presence of Attorney Roach of Alli-

### After Two Years, Death Ends the Trance.



Miss Elida Wilbur, whose sleep ended with her physical life.

Miss Elida Wilbur, who for two years lay unconscious to all her surroundings, baffling the constant attention and efforts of skilled physicians, passed to the great beyond, March 6, 1900, at her home in San Francisco.

The accident which made Miss Wilbur the "living dead" for over two years, happened on the evening of February 16, 1898. She was found sitting in a large, easy chair in her room. A gas jet was open and she was in a state of complete unconsciousness. Month after month anxious friends watched and waited and hoped. Month after month doctors from everywhere vainly worked and schemed to solve the mystery of the strange case and to restore consciousness.

The JOURNAL published an account of this strange trance-like condition July 28, 1898. Many inquiries have been received from all parts of the world, as to the outcome. The story is told; the question of life is answered. The funeral took place on the 8th inst., and her body was cremated.



ance, who suggested thinking of the numeral five and extracting the four fives from the deck.

Mr. Roach and three other gentlemen concentrated their minds on the numeral five, but the dog went to the deck of cards and extracted a tray and a deuce, making the five. —*New York World.*

### Musical Baby.

As set forth by the *Times-Herald* of Chicago, Mason City, Iowa, has produced a wonderful musical prodigy in the person of little Cecil Emsley Gale, a four-year-old child who was born totally blind. Cecil has never taken a lesson in music, but when he was but 16 months old he began to pick out harmonious chords upon the piano. Before he was two years old he startled his parents by playing through without a mistake "A Hot Time in the Old Town." Almost simultaneously with his first achievement he began to play many popular airs and hymns. If he hears a selection once, whether vocal or instrumental, he reproduces it upon the piano.

He now plays 60 distinct hymns and songs and has never had a hint or suggestion from an instructor or his parents. What he does he does by instinct; the rhythm of his childish soul directs the tiny fingers, and they glide gracefully over the keyboard, producing perfect harmony, while the handsome little fellow prattles on about his dogs and toys, apparently unconscious of his music.

### Light and Life.

J. P. COOKE.

Is it any wonder that the faithful Mohammedan falls on his knees at eventide as he hears the chime of bells over mosque and minaret, and calls upon the holy name of Allah (i. e. God), as he sees the burnished orb of golden light sink into its fiery bed. Such sublimity is there in the very spectacle of nature's luminary, that even without science mankind is constrained to adore. How readily do we realize the inspired truth of St. John, when he says: "Light is God."

But what a light does science shed upon this affirmation, when, by spectroscopic analysis, each separate fiber and particle of the universe is revealed as having somewhat of connection with the rays of the sun, and when the various hues are separated that form the single ray of light, and the living wonder of a ray of sunlight is placed upon the table before your eyes. A little observation shows us that the action of solar light on all plants and animals is necessary to their life and health.

The flowers in all their delicacy and beauty are literally being spun out of the air by the sunlight. But the beneficial and fruitful action of these solar rays is so evident, so well known and appreciated, that it were superfluous to argue on such a theme. There is a chain of phenomena known to science, by which the luminous, calorific and chemical rays are capable of acting upon organized beings and maintaining life in them.

Millions of shuttles ply to and fro in the great looms of life, weaving forever the mysteries and beauties that are around you; and if rainbow tints the sky or the evening is all aglow with splendor, you know that the vision recognizes it as if in some past eternity the eyes

had seen and the mind had conceived of rainbows and glorious sunset skies forever. The sweep of the planets, the motion of the heavenly bodies, all spring from this vast solar center.

If this be the power of solar light; if that which is material and has material effects can thus perform such wonders in silence and in darkness; if out of sight of the sun's rays the seed can hold the germ for years, and then at last recognize its kindred sunbeam and burst into beauty and loveliness, what shall we say of that other light, that spiritual radiance, that, without matter and time and space, becomes the conscious breath of the soul? The mind pauses and cannot even approach the threshold thereto? If the sun, with the splendor of its beams, passes out of sight, and is missed from the horizon, and the pale moon, reflecting his rays, seems like a mere ghost of the wondrous orb of day; if all of beauty and harmony of singing bird and awakening flower depend on his ministrations and presence; if darkness itself is but a prophecy of the sunlight, and the imprisoned germ incubates in silence because of the expectancy of day, what must it be with the soul? Do you think this creative power abiding in the sun's rays sufficient to account for the material processes going on in this system, and behind it in suns upon suns and planets that wheel and burn?

The statement of the fact that you and I can tell that these things take place, proves a vaster light and a loftier soul! In your rational, conscious being you are greater than the sun and vaster than the worlds and systems that eternally move.

"Unconscious and without a thought, these rays perform their purpose, while you and I can sit even imprisoned here, or enthroned upon the light and count the vibrations and tell whereof they are made, and see that they keep time to the great heart of the Deity that beats in silence, but vibrates into a flame of love whenever it touches a soul."

### Conquest of Old Age.

HELEN WILMANS.

"Thoughts are things"—I am sure of it; but just what they can do no one knows at this time.

I have a theory that may be good for something, or it may not be; but I believe I will tell it, though I have promised myself not to handle this subject until I can get some certain knowledge about it.

The spirit of a dead person consists of the thoughts he had in this life; it is his thought life. It was created by his body and fed by his body, and its true mission was to have remained with the body always, thus banishing death. But it did not know this, and so there was a separation; the thought life left the body to perish. The body would not perish if the thought life remained in it, but the thought life must be more intelligent than the world has heretofore produced before this disintegration can be prevented.

It is the function of the thought life to feed the body with such perceptions of truth as it acquires; if it possesses only enough intelligence to accept the race's mistaken opinions about the power vested in the individual, then it will feed the body on a belief in disease, old age and death, and in time the body will die,

Thought is of the same material that the body is. It and the body are the two opposite poles of one magnet. But the life current in the magnet is interactive. That is, it circulates from one point to the other until broken by death. In other words, the thought life, while being fed by the body, also gives its impressions back into the body so long as they continue together. Thought builds the body, and the body builds the thought. The seeming two are one, and they should be inseparable. At death the "I" goes with the thought life, and the body crumbles into dust.

Of course, I know that when the body falls into dust the thought life or spirit is still a magnet with its two poles; this means that there is a spirit body. There is no individual life without a body. But the new body, the spirit body, at death is cut off from its source of supply, which is the earth and the foods of the earth that the earthly body consumed, and by which it created and fed the thought life.

This is a purely materialistic view of the matter, and may be a thousand miles from the true situation; but I want to look at it from all points. It may be that as the spirit is thought, it is fed and sustained by thought which is generated here in our earth life. (As I write this sentence the raps come thick and fast all over the room.)

In my first suggestion—the materialistic one—I am not trying to destroy a hope that so many persons are clinging to. I am clinging to this hope myself; I want to meet my friends as much as anyone; but I do not want to die in order to meet them; I had rather never meet them than to die; but I cannot keep from thinking and reasoning about the matter, and I almost believe that I understand the situation. It is this. The earth life is the true life; the effort to live forever in the external or in these bodies is the moving power of evolution. From the first two atoms that were drawn together in organization there has been a constantly increasing effort to gain more life.

Every person who understands evolution knows that development has been from low to high, from weakness to strength, from ignorance to intelligence; and no one will deny that the love of life here in the external form has grown stronger as we grew in wisdom. The constant effort of evolution has been to bring forth some creature that would conquer death, and thus preserve the wholeness of the plan. What is the wholeness of the plan? It is the unbroken adhesion of the different links in growth. For instance, man is related to the earth. Why? Because the earth feeds him; the earth then is a part of him. Man's thought life or spirit is fed by the man's body. The thought life or spirit is therefore related to the earth and draws its sustenance from the earth through the body. The death of the body breaks the chain.

We are told that there are many spirits surrounding us; the seances seem to be crowded with them, all trying to communicate. Everywhere they are trying to press back into earth conditions. Do they need these conditions? My answer would be that it surely looks like it.

Now, here is my idea; it is based on the supposition that the earth life is the true life, and that old age and death are conditions to be conquered. The race—as I said before—is evolving to more desirable

conditions all the time. The sole meaning of growth, from the lowest creature to man, is to establish individuals that shall conquer every obstruction in the road to perfect freedom. These individuals have been ripening in intelligence for ages; all the time they have been growing in a sense of their own mastery, until now they begin to see that the greatest desires of all their desires—the conquest of old age and death—is within their grasp. When this is accomplished there will be a gradual cessation of the number of spirits going into what we call the spirit-world, and in time this going out will stop altogether. —*Freedom.*

### Faith in Good.

M. S. NORTON.

Great pulpit orators, renowned theologians, profound philosophers, immortal poets, successful reformers and enlightened monarchs have never disputed the intellectual ascendancy of Paul, the apostle, and he said: "Faith is the substance of things hoped for, the evidence of things not seen." Yet we find the larger part of the world scoffing at faith as a factor in bringing about any practical results. This comes, however, from a lack of knowledge, or from the habit of the exercise of faith in the power of evil. Faith is an inherent quality in man, but is, for the most part, misdirected. Man has great faith in evil. He believes in it as a positive necessity, and many times as a special dispensation of an all-wise and all-loving Creator. We are taught from infancy to expect sickness, sorrow, accidents, reverses and pain, and that death is the inevitable and irretrievable end. This thought has permeated the atmosphere and has become the law of life—or, rather, of death—for as a man thinketh so is he.

Notwithstanding the odds against which the mind of man has had to contend in his search for truth, the thought—or hope—that there was a way of escape from the power of evil, has grown with the unfolding of his intellect and has never abandoned his search for freedom. But upon the very threshold of investigation he has always been met by the cowed and gowned priest, ever ready to answer his questions in the interest of the popular religion of the day, and point him to Calvary, or some other external, far-away place; he is told to see the bleeding side and pierced hands, to wash in the blood of Jesus, or of some world savior under some other name, and he would be saved. From what? From hell after death.

But humanity is surfeited with saviors of this caliber. There is a popular uprising all over the civilized world, and an emphatic demand for a salvation which will save here and now. While the attention of the people has been directed to Calvary, they have been robbed of their birthright; and while they have been upon their knees worshipping an external God, they have been bound with the chains of physical and mental slavery. But thanks unto the eternal principle of justice which pervades the universe, there are a few people in the world to-day bold enough, and strong enough, and honest enough, to proclaim the truth, and declare unto you a more excellent way. The great mass of mankind to-day places its faith in the external. Man puts his faith in money to give



him power, in material remedies to give him health, in books to give him wisdom, and in sense-indulgence to give him satisfaction.

We may gain a certain advantage by material acquisition and to-day may wield the power of the world. To-morrow we are poor and the power gone. We may seem to satisfy the desires of the heart for a time through sense-indulgence, but for a time only; when the longing is redoubled, and can never be stilled save as we drink of the water of life in the depth of our own being. We may reach a certain intellectual attainment by the study of books, but in order to come into the knowledge that will set us free from bondage to evil, we must seek the higher wisdom within.

The mustard seed falls into a field and grows and increases until all else is outrooted. This is the quality of faith which, turned toward the highest good, will overcome all evil and establish our kingdom of heaven upon the earth. We cannot come into this high state of faith through a miraculous intervention of Providence, but we grow into it through increasing our understanding.

Evil is but the troubled nightmare of life, which, upon awakening, will be found to be unreal, uncomfortable and unnecessary.

"He whose heart is full of tenderness and truth,  
Who loves mankind better than he loves himself,  
And cannot find room in his heart for hate,  
May be another Christ. We all may be the saviors of the world, if we believe in the divinity which dwells in us  
And worship it, and nail our grosser selves,  
Our tempers, greeds and our unworthy aims  
Upon the cross. Who giveth love to all,  
Pays kindness for unkindness, smiles for frowns,  
And lends new courage to each fainting heart,  
And strengthens hope and scatters joy abroad,  
He, too, is a redeemer, son of God."

San Francisco, Cal.

### Our Occult Training.

W. P. PHELON, M. D.

The reluctance so often manifested by those who go into training seems to be the result of the opposition of the inertness of the physical. We think we are willing to go, but when we come to the test, we find there is always something in the way. If we are required, by our trainer, to get up at one o'clock in the morning and say a mantram, there would be a thousand and one excuses. We should forget it. We would be sure to oversleep ourselves. The most trivial incident would come between us and that which we are ordered to do by those who are directing us in our training. To all of this would be added the feeling that the matters of training really were of little consequence.

More often than might seem possible, the failure to obey instructions from the Invisible, after having solemnly promised so to do, has left the door wide open to disaster and distress. When an instructor has said to his pupils, "Do this," it is not expected a grown-up soul shall begin to say: "Why?" Or, when he has consented to enter into training, he is not expected to say: "I do not like this, that or the other, and I will not accept it."

I know of circumstances in which those who have absolutely refused, so lightly did they wear their obligation, to fulfill their most

solemn pledges. Their lives were almost the forfeit. I desire right here to say to those who are in training or expect to be: "The Invisible never, under any circumstances whatever, issue instructions, nor orders, which are not for the best good and highest well-being of anyone under their direction. In the records of the past we find a certain set number, which those who are under training learn to know and accept as the number of victory and success. It is also the number of accomplishment, by which we can, if we desire, remodel the whole world. Is it not worth while to try?"

### Dr. Muehlenbruch Prophecies

The Oakland edition of the San Francisco *Examiner* of March 13, 1900, contains the following prophecies and comments thereon:

After a psychic conference with the fates during the night of Dec. 13, Dr. Max Muehlenbruch, the champion prophet of Oakland, called the turn on all affairs of importance that will happen during the first quarter of a century. The doctor does not work from charts; he depends entirely on his psychical gifts to see coming events. After a trance some years ago he predicted the blowing up of the Maine, the war with Spain and its outcome.

According to the doctor, the powers that regulate the future are ardent expansionists and have a remarkable fondness for the principles of the Democratic party. They have decided to rebuke the McKinley administration by causing the defeat of the "Major" by his old opponent, William Jennings Bryan, at the next election, and to wipe out the evil influence of Marcus Hanna.

In dealing with the statesman of the trusts, the prophet says:

Senator Mark Hanna should avoid all excitement, as there are signs of apoplexy in his system. The planetary signs under which he is born show us that there is much sickness ahead of him and a quick transition. He cannot avoid this condition, as we see much worriment ahead for him.

The friends of Admiral Dewey will be sorry to learn that:

Admiral George Dewey, the hero of Manila, has much sickness before him from 1900 to 1902, and as he comes under a very unhealthy planetary influence in that period, we see his transition to the Beyond.

And there is a hard time ahead for the United States. Here's what the prophet sees in store for us:

America will experience three wars before 1910 has closed. One of these wars will come through the interference of another nation. Much upheaval and bloodshed will occur in the United States through different causes. However, better conditions will begin from Sept. 13, 1903, and from 1910 to 1925 peace and tranquility will reign. Financial conditions will improve and prosperity will be found among all classes of people.

Regarding expansion, he foresees: Mexico will be annexed to the United States before 1910, and before 1925 has passed, the South American republics will be annexed to the United States. However, there will be much bloodshed in connection with these undertakings.

The days of England's glory are drawing to a close, the doctor says. He declares:

After the present war in Africa, England will be at peace up to 1903; thereafter we see much

upheaval and dissatisfaction all over Great Britain.

The Prince of Wales will not keep the throne and 1905 will see him pass to the life beyond mortal sight. The throne will pass to the next in line, two of which will hold short terms.

The planetary conditions show us that there will be many unexpected and strange transitions for that country up to 1910; thereafter peace and tranquil conditions will reign supreme.

England is at present the greatest naval power, but America will eventually lead all nations. This prophecy will not come to pass until many changes are made, but at the close of 1926 the Stars and Stripes will float over many countries.

"Radical as it may seem, Ireland will eventually cut loose from England and be a power by herself."

Poor Spain will have a bunch of wars, and a bundle of her leading citizens will be assassinated. France is to have another revolution that will wipe out the republic, and then an outside nation will step in and gobble up the French people. So before 1925 France as a nation will be a thing of the past. Within ten years Germany will have three emperors. The Emperor of China will be assassinated. There will be a series of earthquakes and violent storms at sea.

### Do Greater Works.

TO THE EDITOR:

The Topeka, Kan., preacher, Rev. Sheldon, seems to ignore the declaration of Christ—the latter told his adherents that they should do greater works than he did; but Mr. Sheldon does not even attempt to work wonders—not even to "turn water into wine." The idea of blindly following "In His Steps" is evidently contrary to the teachings of the Nazarine, as no moral, intellectual progress can be made if a slavish imitation of even a prophet is followed.

That famous reformer, Buddha, directed his followers not to accept his declarations simply because he said so. Paul, although the propagator of much mischievous theology, was right in declaring that all things should be proved and the good retained. Rabbi Hillet, the teacher of Christ, said: "Love all men and invite them to a life of holiness and virtue." That ancient seer, Zoroaster, taught hundreds of years before Paul quoted the Athenian poets: "He who teaches the Good Law to creature's highest understanding, even in this life, becomes an immortal being."

QUAKER.

Lake Brady Camp will hold a continuous session of nine weeks, opening July 1, closing Sept. 2. We also purpose holding Sunday meetings in June and September. The best talent employed, together with other attractions contemplated, will make this the banner camp of the season. Everything points to a prosperous season, and this camp will be in the lead, doing business on business principles, under the management of the Lake Brady Spiritualist Camp Association, a new society organized last August and chartered under the laws of the State of Ohio.

All communications relative to engagements, etc., should be addressed to Geo. N. Abbott, 745 High St., Alliance, Ohio.

Man decays, from ignorance.

### California State Spiritualist Association.

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SAN FRANCISCO, CAL.

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Enumerated below hold Certificates of Endorsement or Protection from the State Spiritualists' Association:

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Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight St., San Francisco, Cal.

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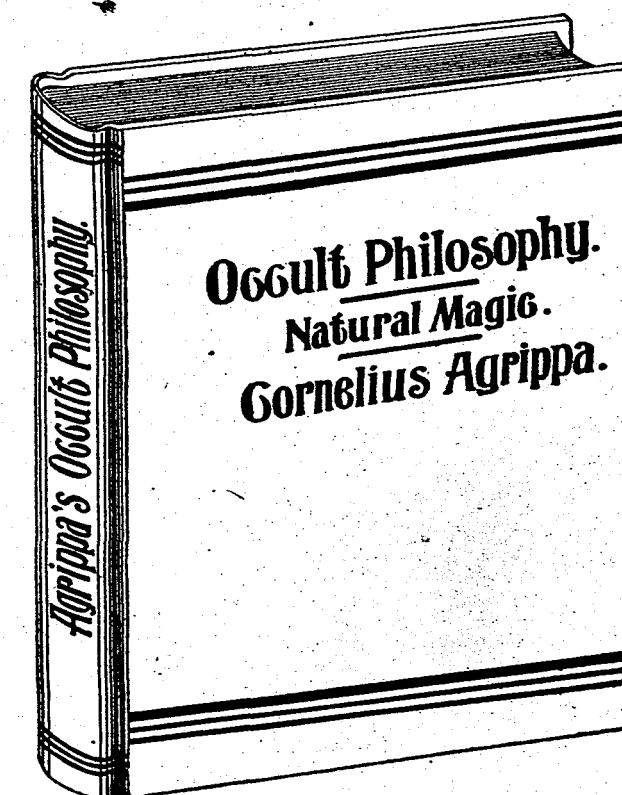
Mme. E. Young, 605 McAllister street, S.F. Circles Tues., Thurs. and Sunday eve's. 10c.

For other mediums see page 5.

### Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.



# RELIGIO-PHILOSOPHICAL JOURNAL

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 22, 1900.

**Prof. Hyslop's** bold stand for the spirit hypothesis has staggered the orthodox pulpit and press. The next thing in order will be to seek to belittle the man, and his standing in the scientific world. We hear the rumbling of the coming storm which will soon beat upon the devoted head of this fearless champion of truth; but he has builded his house upon a rock, and "the gates of hell shall not prevail against it."

**A Man of Straw** is easily demolished. The making and demolishing of these straw men is a favorite pastime with many who are trying to hypnotize themselves and the world into a belief in reincarnation. The *Star of the Magi* states four leading (?) objections to this dogma, and then proceeds to refute them. The article would have more weight if someone else stated the objections.

**Talmage's Tirade** at Spiritualism is too exaggerated for credence by any person of sense, and will do very little harm. On the other hand, it will excite the curiosity of thousands and start them on the road of investigation which leads direct to a knowledge of spirit communication. "Let the heathen rage and the bigot imagine a vain thing." We hold the key which unlocks the mystery of life, and the thinking world is beginning to recognize the fact. Churchianity is doomed! No wonder the "heathen rage."

**J. Clegg Wright**, whose health has been precarious for some time, is laboring in Florida, whose salubrious climate is benefiting him and restoring him physically. He is now serving the Association of Lake Helen, delivering public lectures and holding classes.

## Anything but the Truth.

M. Flourney, Professor in the Faculty of Sciences of the Geneva University, has written a book in which he records the case of a young woman, who is evidently a trance medium controlled by three different spirits. He writes glibly of somnambulism, reincarnation, etc., anything but accept the hypothesis of spirit control. The San Francisco *Chronicle* gives the following on the subject:

The case is the apparent reincarnation of a woman aged 30. She is of irreproachable character and engaged in a commercial house. She is subject to fits of somnambulism, in which she refers to three previous existences—on the planet Mars, in India, and in France in the time of Marie Antoinette.

The woman, in telling of her life on Mars, spoke in presumably Martian language, using clearly articulated sounds and forming words corresponding with definite ideas. The same words always corresponded to the same ideas. She also writes peculiar characters which do not vary.

**Col. J. L. Dryden** of San Diego, Cal., intends to take the field as a missionary in the cause of Spiritualism. The Colonel was educated for the ministry at Monmouth College, Ill., in the United Presbyterian Church, one of the most ultra Calvinistic of the entire Calvinistic family; but his eyes became opened by the presentation of the philosophy and phenomena of Spiritualism, so that he could not become a minister of that or any other orthodox church. For several years he has been residing in San Diego and is now the president of the First Spiritualist Society of that city, but feels impelled to take a wider field, and devote his entire time to spread the light of the gospel of Spiritualism.

While we were located at San Diego in 1896, Dr. J. M. Peebles, Col. J. L. Dryden and the editor of the JOURNAL alternately occupied the platform of that society for several months, and formed mutual attachment for each other.

Brother Dryden is a pleasant speaker, a deep thinker and a magnetic man. He expects to be employed in Santa Ana during the next few months, and then will be opened for engagements elsewhere. He should be continuously employed. The field is wide, the harvest great, and the laborers few.

**Physical Phenomena** has come into disrepute among the more thoughtful Spiritualists of late, because of its abuse and counterfeiting by conscienceless fakirs. This class of spirit manifestation has been the means of impressing thousands of skeptics in the past, and should not be lost. The professional physical medium is always subject to suspicion, but the private medium ought to be, like Caesar's wife, "above suspicion," and capable of valuable missionary work.

## Lock Them up.

The Rev. Abidah Chesterville of Chicago, Ill., has issued a pamphlet entitled, "Twelve Reasons Why Infidels Should be Imprisoned." In a foot-note the author says: "Brethren should see that this little pamphlet has a wide circulation, as the church, is in peril because of the growth of infidelity." The Boston *Investigator* says:

We agree with the Rev. Abidah that infidelity is growing. And we also agree with the Rev. Abidah that the church, is in peril on account of the growth of infidelity. Should infidels be imprisoned? Of course they should. If they are not imprisoned, they will convert church-members to their ways of living, and ministers and priests will have to go out of business.

The church is in peril. Her creeds and doctrines are passing away. When men think for themselves, they think themselves out of the church into that freedom which is man's birthright.

## Facts and Fancies.

The *Healer*, a monthly magazine, propounds a question which has been asked many times before, but has never been satisfactorily answered. We are listening. It says:

What good does it do to know that you are likely to be reincarnated; that you are coming back here to be born again of another mother, to complete your course of earth study? What good does it do you? we ask. Admitting it is true, what of it? What do you get out of it? It does not teach you how to live, or how to meet the exigencies of the hour, and how to keep yourself well and prosperous. In fact, I fail to see how this belief adds one ray of spiritual illumination to the mind of man, or one comfort to life. I fail to see one single point of worth in it—admitting it is gospel truth.

**The Great Unwashed Take Warning!**—The Boston *Investigator* proposes a crusade in the interest of the "Bath Trust." Read this:

We have societies for the prevention of almost everything: why not have one for the protection of decent people from nasty ones? If the Church had only damned uncleanness, instead of unbelief, this world would have been better to live and breathe in. Begin a crusade against dirt and dirty people.

**Opinions** are the hardest things in life to change. Spirits do not hastily change the opinions they carried with them from this life, and Spiritualism does not relieve us from the responsibility of exercising our own reason, for truth must be the product of our own mental activities and our experiences.

**When the Bigot** refuses to investigate the claims of a new system of thought or experience, for fear of unsettling his preconceived opinions or beliefs, he puts himself upon an intellectual level with the animal who eats hay.

## Spiritualist Revivals.

A correspondent asks the question: Why do not Spiritualists have revivals as the churches do? Spiritualism is unique in the galaxy of the world's religions in that it has no central personage or commanding figure who has been canonized and lifted up above his fellows. Buddhism has its Buddha; Christianity has its Christ, and every other popular religion of the world has had some personality upon whose life and teachings the people could concentrate their attention, or whose tragic fate appeals to the emotions and creates a fervor, often wrongly called religious.

The spiritual philosophy deals with principles, rather than personalities, and partakes largely of the stoic school of thought. We have no personal God to fear, no personal Devil to hate. Believing in evolution, we need no salvation; and the only sin we recognize is ignorance.

We approach phenomena in the spirit of investigation, and our converts come largely from the studious, reasoning class, to whom the froth and emotional frenzy of the average religious revival is nauseating. We have had but one revival, and that has lasted fifty-two years, with no sign of cessation. The Spiritualist revival is going on all the time. Wake up!

**Our Mission** is not only to prove that there are spirits, but to demonstrate spirituality. We have heard much of a person growing a new finger, but nothing of anyone growing a new soul. The soul is the real man, and is immortal; its growth is of paramount importance.

**Mistakes** indicate that you have been trying to do something. Liebig said: "Show me a man who makes no mistakes, and I will show you a man who has done nothing." We should not grieve and fret over our mistakes, for they are the stepping-stones upon which we climb to success in life.

**Ignorance** is the only sin for which atonement is necessary, the only condition from which humanity needs to be redeemed. He who helps man to know himself should be hailed as a savior.

"Who giveth love to all;  
Pays kindness for unkindness, smiles for frowns,  
And lends new courage to each fainting heart,  
He, too, is a redeemer, son of God."

**J. M. and M. T. Allen**, authors of the "Mediums' Guide," a valuable book for use in the development of mediumship, intend to make a visit to the Pacific Coast in the near future. They would like to make arrangements with societies for engagements as speakers and mediums, and may be addressed for the next month at 1129 Campbell St., Springfield, Mo.



**The Boy Preacher**, who is creating such a religious excitement in San Francisco just now, comes in for a mild scorching from Lucy A. Mallory in the *World's Advance Thought*:

The "boy preacher" took \$4,000 out of Los Angeles, California, according to the *East Side (Los Angeles) News*. The spirit of Jesus Christ is supposed to be speaking through him. If this is so, Jesus Christ must have degenerated very much from the time when he preached the gospel without money and without price. He must have sunk to the level of a Mammonite. Sectarian evangelists are not inspired by the unselfish spirit of the Christ, but by "what there is in it." Gospel peddling by evangelists is done just like all other business—for profit—only "it's big pay for little work."

### The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**THE WILL IN NATURE**, by Arthur Schopenhauer. New York: Peter Eckler, publisher, 35 Fulton St. 32 pp., paper. Price, 50 cents.

This book contains an account of the corroborations received by the author's philosophy from the Empirical Sciences; translated and edited by Julius F. Pravenstadt. This is one of the latest and best of the books of this eminent German author, who has done so much for the cause of mental liberty. The chapter devoted to "Animal Magnetism and Magic" is of special interest to occult students, and the short one devoted to "Ethics" will appeal to the moral reformer.

**INTERNAL RESPIRATION**, by Respiro. 76 pp. Price, 50 cents. London: E. W. Allen.

This is the book mentioned by Mrs. Sara A. Underwood in the *JOURNAL* for July 13, 1899, when writing on Deep Breathing and Mediumistic Development.

The science of breathing has engaged the attention of a vast number of thinkers for many years. In this book the subject seems to be exhausted. It is a part of the teachings of Thomas Lake Harris of Fountain Grove, Santa Rosa, Cal. The copious foot notes alone convey to the reader an immense amount of practical knowledge upon this very important subject.

This is Vol. 1 of a series by Respiro. We also have Vols. 2 and 3 at same price. The second is entitled "The Impending World Crisis" and the third is "The Divine Incarnation."

**MAN—WHENCE AND WHITHER?** By Richard B. Westbrook, New York. Peter Eckler, publisher, 35 Fulton St. 32 pp., paper. Price, 50c.

This is an excellent analysis of man as a spiritual being. It treats of his origin and destiny, from the standpoint of both science and religion. A good book for thinkers.

**The Christian**. Monthly. Thomas J. Shelton, editor and proprietor, 1542 High St., Denver, Colo. \$1.00 a year. A journal of Christian Science, with an accent on *Christianity*. The March number contains a fine portrait of Mr. Shelton, and a good poem by Charlotte Perkins Stetson. The "I am" sermon treats of "Marriage."

**ETERNAL LIFE**, by Rev. Minot J. Savage, pastor of the Church of the Messiah, New York. Pamphlet, 15 pp. Price, 10 cents; 10 copies for 75c; 25 copies for \$1.50; 50 copies for \$2.50, postpaid. For sale at this office.

This is a report of one of the famous sermons of this celebrated pulpit orator. It is republished as a missionary pamphlet, and is calculated to inspire in all humanity a demand for scientific demonstration of the continuity of life. Dr. Savage is an enthusiastic member of the International Psychical Research Society. It cannot fail to awaken an interest in any thoughtful mind. These pamphlets should be scattered broadcast everywhere, and for this purpose the prices of 5 to 50 copies are made very low. Let us spread the light.

**Cassadagan**. A monthly magazine devoted to the interest of Spiritualism in America. A. Gaston, Lyman C. Howe and F. G. Nealan, editors. The portraits of Messrs. C. E. Winans and A. Norman form the frontispiece of the February number. The program of the Cassadaga Camp for July and August is published, containing many names of eminent spiritual orators. 50 cents a year.

**Success**. Monthly. \$1.00 a year. Cooper Union, New York City. One of the best things in the March issue of *Success* is a controversy between Edwin Markham, of "The Man with the Hoe," and Hon. James Wilson, Secretary of Agriculture, over the identity of the "brother to the ox." Mr. Wilson intimates that Mr. Markham does not know very much about the American farmer when he permits him to be included in that class.

**The Prophetic Messenger**. Monthly. 426 South Sixth St., Minneapolis, Minn. R. Hollingsworth, editor. 50 cents a year. The March number is devoted to weather forecasts and information on many practical subjects of interest to farmers and business men; all from an astrological point of view.

## A Great Premium.

**The Secret of Life**, or Harmonic Vibration, by Professor Francis King.

This book is substantially bound in cloth, and will be sent from this office at the publisher's price, postpaid, for \$2.00. It contains Prof. King's Course of Lessons and Treatments, in detail. We present (to old or new subscribers) the *RELIGIO-PHILOSOPHICAL JOURNAL* for one year to every purchaser of this book. If the *JOURNAL* is paid to some time in the future, we credit it for a year beyond that time. This is part of the contents:

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## Mediums' Directory

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Chester Carleton, magnetic healer and mass sage treatment. 1382 Market St., rms 27 & 28.

Mrs. Maxwell-Colby, Readings, 1041 1/2 Valencia-st., S. F., Cal. Circle Tuesday eve.

Spirit Chemistry. Remedies cure all diseases. Send 2 cent stamp for circular. Dr. Geo. W. Carey, Spiritual Chemist, Box 503, Los Angeles, Calif.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. M. M. E. Maxwell, spiritual healer and test medium. Readings daily, 1 to 5 p.m. Circles Tuesday and Thursday. 1238 Howard.

Mrs. M. Miller, medium. Sittings daily. Circles Tue., Thur. & Sun. 118 Eddy St., S.F.

Sol Palmbaum, Trance, Test and Healing Medium, 856 1/2 Isabella St., bet. San Pablo ave. and Market St., Oakland, Cal. All diseases diagnosed. No questions asked. Office hours 10 to 12 a. m.; 2 to 6 p. m.

Dr. Mattie J. Rollins, Mesmo-Magnetist and Business Medium, 765 Market St., S. F.

C. Mayo-Steers, 112 1/2 Oak-st., S. F. Circles Tues. 8 p.m. Thurs. 2 p.m. 25c. Reading, \$1.00

Mrs. E. R. H. Stoddard, 278 Ninth St. Circles Tues. 8 p.m., Thurs. 2 p.m., 25c. Readings \$1.

Mrs. H. S. Slosson, Test and Business Medium, 13 So. Elizabeth St., Chicago, Ill.

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For further list of mediums, see page 3.

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## WHO SHOULD JUDGE?

"Tell me, gray-haired sexton," I said,  
"Where in this field are the wicked folks laid?  
I have wandered the quiet old graveyard thro',  
And studied the epitaphs old and new,  
But on monument, obelisk, pillar or stone,  
I read no evil that men have done."

The old sexton stood by a grave newly made,  
With his chin on his hand, his hand on a spade;  
I knew by the gleam of his eloquent eye  
That his heart was instructing his lips to reply.

"Who is the Judge when the soul takes its flight?  
Who is the judge 'twixt the wrong and the right?  
Which of us mortals shall dare to say  
That our neighbor was wicked who died to day?"

"In our journey thro' life the farther we speed,  
The better we learn that humanity's need  
Is the spirit of love, which prompts us to find,  
Rather virtue than vice in the lives of our kind."  
—E.E.



The Editor is not responsible for the opinions of correspondents.

## Another Victory.

TO THE EDITOR:

I am happy to inform you and the readers of the JOURNAL, that the measure against the rights of mediums to practice their calling in the District of Columbia will not be presented to the legislative committee for action. The measure read as follows: "Clairvoyants, soothsayers, fortune-tellers, by whatsoever name, shall not be allowed to practice their calling in the District; and anyone attempting the practice of such calling, as aforesaid, shall be deemed guilty of a misdemeanor, and upon conviction thereof in the Police Court, shall be subjected to the penalty of fine or imprisonment for each offense."

Through the efforts of the N. S. A. and the constant and personal work of its Treasurer, Mr. T. J. Mayer, the Commissioners of the District have decided to eliminate the section against mediums from the bill, and it will not be presented to the committee. Mr. Mayer sought legal counsel on this matter, and the result is that the measure is declared suppressed, and the Spiritualists are jubilant.

The Hon. A. Gaston enlisted in the fight. He is the honored President of Cassadaga Camp. We accord to him, and to the Spiritualists of Washington, all due credit for their part in taking prompt steps to meet and conquer the foe.

MARY T. LONGLEY, Sec. N. S. A.  
600 Pennsylvania Ave., S. E.  
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Prof. Longley's New Song Book. Concerning this excellent publication, Mrs. Carrie Damon, West Chester, Pa., writes: "The first piece in Vol. 1 is of especial interest and value to me." Vols. 1 and 2 are for sale at this office. Price, 15 cents each; postage 2 cents each extra.

A Mass Convention of Spiritualists will be held in Chicago on April 10, 11 and 12, at Handel Hall, 40 Randolph St. Daily sessions will be held at 10 a.m. and 2 and 8 p.m. These mass conventions are doing a good work.

To the Deaf.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 701B, the Nicholson Institute, 750 Eighth Avenue, New York.



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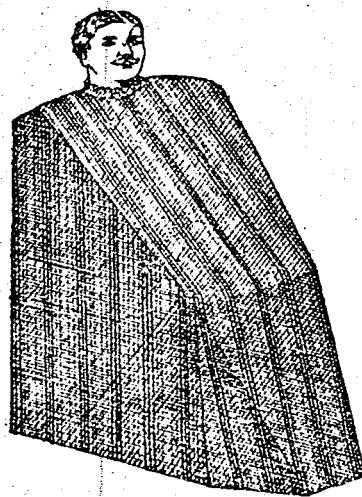
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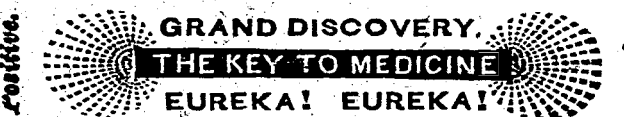
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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Coming Events.**—Ladies' Aid social and dance in Occidental Hall Tuesday evening, March 27.

Mission Lyceum entertainment, Wednesday evening, March 28, in Mission Opera Hall, 2131 Mission St.

Anniversary celebration in Hamilton Hall, 13th and Grove Sts., Oakland, Sunday, March 25. Afternoon and evening.

Anniversary celebration by Board of Directors of California State Spiritualists' Association, Golden Gate Hall, Sunday, April 1. Afternoon and evening.

**The Progressive Spiritualists'** meeting in Occidental Hall last Sunday evening was opened with the usual song service, led by Mr. J. T. Lillie. Mrs. R. Shepard Lillie followed with an eloquent address upon the subject: "Man, the Creature and Creator." The meeting closed with "America" by the audience.

**Mme. Young's Meeting** in Oriental Hall was addressed by Mrs. Sarah Seal on "Man's Duality." Music by Mme. and Prof. Young. The messages were calculated to convince skeptics.

**Friendship Hall.**—Mrs. Meyer's meeting last Sunday evening was treated to a very eloquent and spiritual address by Mrs. Dunham. The tests by Mrs. Meyer were all recognized.

**B. Fay Mills** spoke in Metropolitan Temple last Sunday evening on "The Germs of a Greater Religion." The building was filled with an enthusiastic audience. Next Sunday evening he will take for his subject, "Why I Became a Liberal in Religion."

**Oakland.**—Chas. Anderson, the "boy orator," has been lecturing at Fraternal Hall, Oakland, Sunday afternoons for the past two months to large and appreciative audiences. On Sunday evening, March 11, the largest audience that has assembled in Fraternal Hall for many months greeted Mrs. Cowell. These meetings are free and everybody made welcome. T. ELLIS.

**Dr. J. E. G. Norman** has recovered from his illness, and has relieved his assistant, who has been attending to his duties during his indisposition, at his office. His friends will be glad to know that he resumes his duties at the Buddhist Mission this week.

**San Jose.**—The anniversary will be held Sunday, March 25. According to the long-established custom, it will be an all-day meeting, with basket lunch. A new feature of the program will be a special anniversary service in the forenoon by the Lyceum.

**The Children's Progressive Lyceum** was very interesting last Sunday and a number of new faces, both old and young, were to be seen. The subject for discussion was "Health." Next Sunday it will be "Punctuality." Dr. Norman, dressed in Oriental costume, will talk to the children. Don't miss it.

**Mrs. M. Klein**, pastor of First Spiritualist Society, Van Wert, Ohio, met with a serious accident on Feb. 21, from which she has been confined to her bed since that date, and in all probability it will be some time before she will be up and about again. ORA C. ROSE, Sec.

**Mrs. May Fanning**, of Ben Lomond, Cal., a medium of rare ability, has been quite ill for some weeks. Her many friends will be glad to know that she is now convalescing.

**Sacramento Ladies** visiting Mrs. T. Johnson, at 126½ Eighth St., report an excellent opening for good mediums in that city.

**The Central Lyceum** held its usual monthly entertainment and dance in Crystal Hall, 909 Market St., on Wednesday evening, March 14. Refreshments were served, and the dance music was furnished by Prof. Warren and Miss Alice Severance. This was a notable gathering of young people. The following was the program presented:

Overture, Professor Warren and the Misses Severance and Patterson; recitation, Irene Christine; song, Miss Maxwell; piano solo, Mrs. Stender; instrumental selection, Misses Sadie and Jennie Christine; specialties, Miss Bryson; recitation, Miss Jennie Christine; quartet—Mrs. Stender, Mrs. Simmons, Mr. Reid, Mr. Simmons. PHILIP ZWERIN, Chairman.

**Universal Spiritual Association.**—The subject for discussion at 20 Eddy St. last Sunday was "Opportunities." Music by Miss Lee. The Christian Jew is keeping up his reputation as a disturbing element.

**Dr. T. B. Taylor**, A. M., M. D., well known in Soldiers' Home, Alameda, and San Francisco, passed to the higher life at Los Angeles, Cal., on March 5, age 74. Many years ago, the Doctor was a Methodist preacher at Charleston, Ill., and built a church there; was chaplain in an Illinois regiment during the Civil War. He was a thorough Spiritualist, and some years ago lectured quite frequently. He was a native of West Virginia. He was the author of a book entitled, "Old Theology Turned Upside Down." The Harmonical Society of Los Angeles took charge of the funeral.

**Mrs. Wrenn's Meeting** in Lower Scottish Hall was well attended last Sunday evening, and the people assembled were entertained by Mrs. Wrenn, Mrs. Heussmann, Mrs. Griffin, Mrs. Miller and Mrs. Gillingham. Music by Mrs. Stender, Mrs. Symmons and Mrs. Winter.

**Oakland Anniversary.**—The Spiritualist societies of Oakland have decided to celebrate the 52d anniversary of Modern Spiritualism in Fraternal Hall, Sunday, April 8, morning, afternoon and evening. At a special meeting of the different societies, held March 11, the following committees were appointed to make the necessary arrangements: Psychological Society—Mrs. Moore, Mrs. Coleman, Mr. J. T. Lillie; Union Spiritual Society—Mrs. Cowell, Mrs. Amanda Smith, Mr. H. Smith; People's Society—Mrs. Domes, Mr. Taylor, Thos. Ellis. THOS. ELLIS.

**Ladies' Aid Meeting** on Wednesday afternoon, March 14, in Occidental Hall was well attended. Mrs. Smith, past president, addressed the meeting. Mr. Hoyt of Santa Barbara also gave an address, giving detailed account of spirit manifestations in that city. Flowers and pictures were materialized in the light when also independent messages were given. They intend to give a benefit seance for our Ladies' Aid Society in the near future.

**Hermetic Brotherhood.**—The usual open meeting of this Order at 509 Van Ness Ave., on Thursday evening, March 15, was well attended. Mesdames Rogers and Weld were at the piano. A large part of the interest in these meetings is due to the fine music furnished by these ladies. The talk on "Ministering Spirits" defined the position of the Brotherhood in relation to our invisible friends and the Universal Spirit, with a new definition of Salvation by Dr. Phelon.

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WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.

Wise, W. Va., Jan. 10, 1900.—Dear Sir:—This evening finds me trying to answer your most kind and welcome letter. I can say that I never had any physician explain my ailments to me as perfectly as you did. BECCA WHITE.

Harrison, Neb., Jan. 7, 1900.—Dear Sir:—You described my case better than I could have told it myself. MRS. R. M. WALLACE.

### WONDERFUL RESULTS OF HOME TREATMENT.

Mechanicsville, O., Jan. 3, 1900.—My Dear Doctor:—When I commenced taking treatments of you I was and had been in much pain and was dissatisfied and discouraged. It is now a little over three months and I am free from pain; have gained 15 pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill, I most cheerfully and heartily recommend you to all those in search of health. MRS. ALFONSO BUCK.

St. Johns, Washington, D. C.,—Dear Doctor Peebles:—I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours. J. W. HENDERSON.

Brooks, Cal., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me. Yours fraternally, A. G. SMITH.

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**I Wish to say that Dr. J. R. Guelph-Norman** of Further India has been lecturing for the Buddhist Mission in San Francisco for some months, and possesses much information about the hidden forces in nature that all progressive thinkers need, and has great power over disease. The marvelous manner in which he restored my invalid daughter from sickness to health by the simple command, "Dress, and I will take you out," has attracted the attention of many interested in Psychical Research. GEO. W. CARPENDER.

**Beautiful Songs** for public and private use, by Prof. C. Payson Longley, are for sale at this office. Price, 15 cts; postage, 2 cts extra. Every Spiritualist should have at least one copy.

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VOL. 37. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, MARCH 29, 1900.

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## MARCHING ON.

This poem is reconstructed from an inspirational poem written by Mr. — Jones, and published in the *World's Advance Thought* some time ago. It is now adapted to the fine air, "Monarch of the Woods," to be found in the Franklin Square Collection of Songs.

H. N. MAGUIRE.

Great King of All, above, below,  
Whose home is in the soul,  
O, Breath of Life and Love, inflow  
And ev'ry heart control.  
Lo! in this Eden, home of bliss,  
The Garden of the Soul,  
We'll reign forever kings with Thee,  
While endless ages roll.  
O hail! balm-breathing airs of morn,  
And life-reviving light!  
Arises now the star of hope  
O'er earth's long, dreary night;  
The star of hope, the star of hope,  
Rising, shining bright.  
O'er earth's long, dreary night.  
O'er earth's long, dreary night.  
O, see the glorious dawn!  
The sun is mounting high!  
Along the world's advancing thought,  
O, hear the watchmen's cry!  
Ye chosen workers, be prepared,  
Gird on your armor new,  
Till God within each heart unfolds  
The inspiration true;  
Till all shall feel they're one in God,  
All bound by kindred tie.  
We're marching through the gates to life,  
And death itself shall die;  
We're marching on, we're marching on,  
Heaven's portals nigh,  
And death itself shall die,  
And death itself shall die.

## BORDERLAND.

### A Day Dream.

I seemed to be on the ocean, and there saw three English ships passing. I saw a large bear with its head hidden from view, but as the ships passed it raised its head and its eyes glared out like balls of fire.

I then seemed to be in a land I have never seen; and I saw a regiment of soldiers coming from a hill, and as they were marching I looked, and under a small hill was a large lion crouched ready to spring. My heart stood still, for fear it would destroy these men. When they advanced, it rushed out and ran among their feet, and they seemed so panic-stricken that they dropped their guns and fled in every direction, until there was not a man left.

The lion then made its way until it found a small hole under a mountain, and then the cubs gathered around, and seemed so glad it was safe. I then looked across a large mountain, and saw a regiment of different dressed soldiers, neither in red, or blue, but in very dark green. They seemed to understand where the lion was hidden, although they did not see her. They crept around the mountain very stealthily until they came to where the lion was hidden, and each man knelt on one knee and took aim,

without speaking a word. Then the leader raised his finger as a warning for all to keep still. They remained in that attitude for some time.

The lion seemed to see them, and approached to the entrance, opened her mouth wide and gave a tremendous roar. Bang! went the soldiers' guns, and the bullets struck her in the mouth, and another volley laid her low. As she rolled from side to side, the cubs began to run. The soldiers then said: "Let us kill them;" but the leader said: "No; they cannot harm us." Then I saw no more. I do not know its meaning, but time will reveal. MRS. C. R. MCMEEKIN.

### A Troublesome Spirit.

When in Santa Cruz, Cal., in 1880, living in a rented cottage, my daughter was given a bedroom upstairs. After retiring the first

night, she came down looking frightened and said: "I don't want to sleep up there." On being questioned she said: "My bed shook, moved, rose up, and I was afraid to stay there." The girl remained below, and I went up to the same chamber and bed.

All was quiet for a while, but when I became drowsy there came a movement underneath the bed as of somebody trying to push or lift the bed-tick upward. On each succeeding night the disturbance became more marked, so much so that at times I was compelled to brace my hands against the front bed-rail to prevent being rolled from the bed.

During the several months we occupied the cottage I experienced a variety of phenomena, being sometimes amused and at other times annoyed. More than once I was nearly thrown from, or rolled out of, the bed. From two to four times a week I had these visita-

tions. I was sometimes awakened from a sound sleep by being lifted, bed and all, upward, and the force applied underneath must have been equal to that required to lift 125 pounds, and possibly much more than that.

Who will attempt to explain the matter outside of spiritual manifestations? C. C. D.

### Sees Dying Child's Soul.

A man referred to as Mr. T— offers a remarkable experience. He says: "Our third child, a boy, lived only sixteen days. Just before he died I was lying on a sofa in that state of wakeful weariness that comes of deathbed watching. Lying thus, I saw a few feet above my head a blue flame. It was about an inch and a quarter long and surrounded by a slight haze or halo. Hovering above me for a few seconds, it then took an irregular diagonal course toward the corner of the room farthest from me, finally seeming to pass through the ceiling. As it vanished, a voice from the opposite side of the room said: 'That's his soul!' A few minutes later the child died."—*Ex.*

### The Hand Wonderful.

Scientists have found that dissected finger tips of the blind contain brain cells of perception; gray matter of which the brain is composed. The wonderful perception and keen sensitiveness of the hands of the blind have long been an interesting study, and now science is at last demonstrating the cause of such fine perception of the touch.

When we acknowledge the presence of those fine, subtle nerves of intelligence in the hand, we can no longer doubt the story which is imprinted therein on its lines, mounts, etc. An intelligent force tells its own interesting history, and the hand gives forth its own tale with all the lights and shadows if the impulse of intelligence be there; if not, like the face of such a character, it is blank.

A physician assisting in an autopsy on a person blind from birth, found that the inner surface of the index finger contained a most complex and delicate ramification of nerve filaments, dainty and minute nerve twigs in immense quantities, branching from the main stem. Through constant use, the finger tips of the blind acquire this unusual development.—*Exch.*

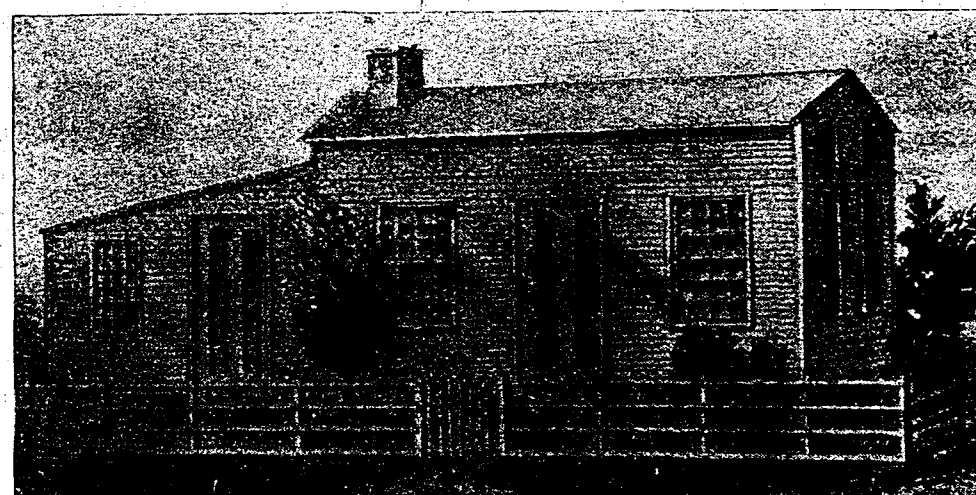
### Strange Prophecy.

Over 40 years ago an old German hermit published in a Bavarian paper a curious prophecy. In it he foretold the Austro-Russian and

## FIFTY-SECOND ANNIVERSARY.



KATE FOX JENCKEN, one of the Fox Sisters who first heard the "Raps" at Hydesville, N. Y.



THE FOX COTTAGE at Hydesville, N. Y., where the "Raps" or "Knockings" were heard.



Franco-Prussian wars, the death of Pope Pius IX, and the Turko-Russian debate at arms. He said that Germany would have three emperors in one year before the end of the century; he also indicated the death of two United States Presidents by assassination. All these things have come to pass.

The prophet paints a dark picture for the United States. He says at the close of the nineteenth century a feeling of unrest will seize the people. The feeling will be the outgrowth of unequal conditions, both social and economic.

He predicts that the twenty-fifth President will be the last executive head of the United States. During his administration the discontented masses will break into open rebellion and the established form of government will be rent asunder, and for a year or more anarchy will prevail. When order shall be brought out of chaos six republics will be formed, with capitals in the following cities: San Francisco, Denver, New Orleans, St. Louis, Washington and Boston.

### Spiritualism in California.

M. S. NORTON.

As far back as the year 1856, Spiritualism was openly advocated by some advanced thinkers in California. Most prominent among them was Col. Ransom, publisher of the *Marysville Herald*, who was an avowed Spiritualist, and one of his sons, Eliza, was a medium. When the *Banner of Light* first made its appearance in that year, Col. Ransom, its agent, scattered the paper broadcast among the people of Marysville and the surrounding country.

In the city of San Francisco seances were held at the house of Russell Ellis on Sansome St., at the International Hotel and also at the residence of J. P. Monroe on Russian Hill, where the most remarkable manifestations occurred.

The first lectures on Spiritualism delivered in San Francisco were given by Mrs. Eliza W. Farnham in 1859. Mrs. Farnham also lectured in Santa Cruz, and with her friend, Mrs. Georgiana B. Kirby, did much to aid the spread of liberal thought in that part of the State.

Nelson J. Underwood, W. H. Rhodes, G. W. Baker and others lectured occasionally; but no regular course of lectures were established until 1864, when Emma Hardinge came to the State. Mrs. Hardinge lectured, and organized "The Friends of Progress." The meetings were free to the public. In this year, Mrs. C. M. Stowe and Mary Beach, mediums, arrived overland. Mrs. Stowe lectured in Pickwick Hall, Congress Hall and other places, and from that time until the present, California has been favored with visits from some of the best mediums and finest orators in the world.

Mrs. Cora L. V. Richmond has visited this Coast three times, and has done much for the advancement of the Cause. Mrs. Laura Cuppy labored constantly on the platform for 10 years. Benjamin Todd arrived in September, 1866, and lectured throughout the State for several years; during part of the time editing a Spiritualist paper here, called the *Banner of Progress*.

Mrs. Laura De Force-Gordon came to the State in 1867 and lectured in San Jose, Sacramento and San Francisco. Selden J. Finney, a brilliant orator, a man of great culture and intellect, spent the closing years of his earth-life here,

and made some enduring footprints on the sands of time.

The speakers who occupied the Spiritualist platform during the first 25 years, and have not been heretofore mentioned, make quite a long list, and without regard to order, of time or merit, they are:

J. M. Peebles, Warren Chase, Benjamin Todd, Dean Clarke, J. S. Loveland, Gerald Massey, P. B. Randolph, Wm. Denton, Thos. Gales Forster, J. L. York, Chauncey Barnes, Bishop Beals, Geo. Chaney, Miss Eliza F. McKinley, Mrs. Lois Waisbrooker, Mrs. P. W. Stevens, Mrs. C. Fanny Allyn, Mrs. Jenny Leys, H. F. M. Brown, Mrs. Addie L. Ballou, Mrs. L. E. Drake, Mrs. Belle Chamberlain, Mrs. Ella Wilson-Marchant, Miss Augusta Whiting, Mrs. M. J. Hendee, Mrs. F. A. Logan, Miss Susie Johnson, Mrs. Elizabeth Lowe-Watson, Geo. P. Colby, W. J. Colville, J. J. Morse, Chas. Dawbarn, Moses Hull, Mrs. R. S. Lillie, Dr. W. W. McKaig, Mrs. Crossett-Marcen, Mrs. Mattie Hull, Dr. N. E. Ravlin, Mrs. Edith Nickless, Mrs. Sarah Seal, Prof. W. C. Bowman, Prof. Lockwood, Walter Howell and J. Clegg Wright.

All of these speakers have rendered the Cause noble service, and are deserving of more than passing notice.

One of the first mediums who gave her services to the public was Mrs. Deiterlee, residing on Capp St. Mrs. Ada Hoyt-Foye advertised to give sittings at 131 Montgomery St. in 1866. Mrs. M. J. Hendee, who had for several years served the Cause as a healer in Sacramento and Petaluma, opened an office in San Francisco in 1869. Chas. H. Foster, Henry Slade and Mrs. Jessie Shepard have visited the State and given the public evidence of spirit return through their wonderful mediumship.

Among the early mediums we find the names of Mrs. Sproule, Mrs. Breed, Mrs. Lov M. Kearns, Mrs. E. Beman, Mme. Clara Antonia, Mrs. C. M. Stowe, Mrs. Mary Beach-Wells, Pet Anderson, Mrs. Amanda Wiggins, Mrs. Babbitt, Mrs. H. A. Dunham and Mrs. Eggert Aitkin.

The first State convention was held in San Jose in May, 1866. It elected a State Central Committee and issued an address to Spiritualists asking for co-operation in efforts to advance the Cause, sustain local societies and annual conventions. The result of this work was productive of good for a time, but gradually languished and finally ceased.

In 1874 a Secret Society of Spiritualists was organized by A. C. Stowe, and circles—as their meetings were called—were instituted in San Francisco, San Jose and Sacramento. Mrs. Laverna Mathews was president of the San Francisco branch, serving two terms.

The first Children's Lyceum organized in the State was in Sacramento early in 1865, by Mr. R. Moore of New York. Mr. Moore then came to San Francisco and organized the first Lyceum in this city, July 16, 1865, in a hall on the corner of Fourth and Jessie Sts. This Lyceum did good work for two years and then suspended. Several attempts to revive it failed; but on June 14, 1872, a permanent Lyceum was established.

Wm. M. Ryder was the first conductor; J. M. Mathews secretary and treasurer. This Lyceum is still alive and vigorous, and holds regular meetings every Sunday at 909 Market St. C. H. Wadsworth and wife are prominent among the leaders of the movement.

The first Oakland Lyceum was started in 1876. It, also, was discontinued. The second attempt, in 1882, was more successful, and it was in the interest of this Lyceum that the *Carrier Dove* was first issued in September, 1883. The first number was issued as a little Lyceum paper.

The first society incorporated under the laws of California was the First Spiritual Union of San Francisco. This society is still in existence.

The Society of Progressive Spiritualists was incorporated in 1883. This society owns the largest Spiritualist Library on the Coast. It holds regular meetings in Occidental Hall, with Mrs. R. Shepard Lillie as the speaker.

Another incorporated society that did good work during the four years of its existence was the Spiritualists' State Camp Meeting Association, organized in October, 1884. The history of this society stands as one of the most prominent landmarks along the thorny path of Spiritualism in California, and forms one of the links in the chain of progress.

Other camp-meeting associations have been formed of a local character, but none have as yet arisen that could fill the void left by the defunct State Spiritualists' Camp-Meeting Association.

The history of Spiritualism in California would fill a large volume. In this historical sketch I have only touched the points of interest here and there. Many illustrious names, important events and noted places have been omitted for want of space. But when the history of Spiritualism in California shall be written, justice will be done to all.

### If I be Lifted up.

BESS M. RITTER.

Then lo! a gentle voice fell on mine ears—  
"Thou shalt not sob in supplication hereafter;  
Take up thy prayers and wring them dry of tears.  
And lift them, white and pure, with love and laughter." —JAMES WHITCOMB RILEY.

Who, when he looks about him and sees his loved ones struggling in the surging sea of sorrow and distress, can wring his prayers all dry of tears and with sympathetic and loving heart hold high above the waves his little torch bright burning with hope and love and cheer? 'Tis he who will not be crushed, who loves himself and fellows far too well to yield; he, who in the face of pain and grief and woe still tunes his ear to that happy strain as it comes echoing down the moments we call years, and lives and sings, and ever sings in the heart of the brave, the loving, the just, the true: "If I be lifted up I will draw all men unto me."

Aye! that song! It rises sweet and clear above the din of clashing creeds, and death cries of old beliefs and swiftly passing errors, and spurs us on to braver efforts, to more patient waiting, to gentler words, to lighting smiles through tears, to doing and to being that which opens wide the door to ever-loftier arms, to ever-widening love, to ever-sweeter peace, to ever-happier knowledge, to ever-truer selfhood.

If it be true that to be lifted up in thought, in desire, in deed, in being, is to become a light, a way, a power, a magnet to draw men onward into a higher understanding of their own inner worth, so it is true that weaklings follow in the wake of him who is cast down. We will stay here but a moment, just to catch the lesson, and then

pass on. We see what such an attitude may mean—how it may withhold for many troubled years the happy things from recognition. So let us be lifted up in that high consciousness which makes us feel the divine in all men and call it forth, that they may see and become conscious of the beauty and grandeur of life and the splendid opportunities for growth and gladness, which it ever holds for all who will but look for them.

Let us go often into this place of the most high, where are ideals of charity and kindness and wisdom born. Let us make these ideas practical. They are studies for us to chisel out in character; they are patterns for us to follow; they are golden threads leading out to Infinity, but they are to be woven into garments for daily wear. They are to be woven into our relations with all men and things; they are to make sacred homely tasks; they are to make beautiful plain places; they are to make easy hard lessons; they are to draw us into a more positive knowledge of the law of attraction—of natural compensation, which melts away all anxious thought—of love Divine, which ever holds for us more opportunities—of charity Divine, which judges not by what we are in the eyes of men, but by what we, in our hearts, would be—of trust in the divine order of things which will make us to indeed lift up our prayers, all white and pure, with love and laughter.

### Know Thyself.

WILLIAM E. TOWNE.

The only possible way in which you can free yourself from all negative conditions is through self knowledge. It matters not how plain a conception we may have of the Law of the universe, nor how clearly we may perceive its orderly working; unless we apply this knowledge to ourselves, incorporate it into act, it can never save us.

Before we can obtain any adequate knowledge of ourselves, we must let go of all our individual idiosyncrasies and try to get into harmony with the center of our being. The real self, which is so much of the every-day self as is in perfect harmony with the Law, can never manifest to any great extent so long as we recognize only the limited thought currents of hypnotic suggestions which the ordinary conventional life attracts within our reach. The mass of people live and die without ever once getting out of these seething currents of negative thought, even for a brief season. They are tossed about by every adverse circumstance like a ship without a rudder, never once penetrating to the infinite ocean of real life which lies just below the surface of these thought currents.

Original thought is the instrument through which we recognize our true selves. The most that another can do to help us is to awaken desire for fuller life. This induces us to think how it may be obtained. We shall then learn by degrees that the true way to succeed is not by making strenuous physical and mental effort, or by exerting a great amount of brute will power. The true way is to keep still and recognize what we want, and then go ahead and obtain it, never allowing ourselves to doubt the perfect success of our efforts.

At this point it becomes very



essential to know just what we want. If we fly off at a tangent every time we think we want something, we shall get a lot of experience which will finally teach us to keep still and know. Listen for the voice of your inmost self to speak. Withdraw from the current of other people's thoughts, and in the sacred silence of your own center, learn your real desires. You will become conscious of the I Am, the Law recognized in your being, and this Law will expand and broaden as you learn to trust your highest desires.

The highest desire of another person can furnish no criterion for self-judgment. Trust all your highest desires, even, if they are contrary to the desires of every one else in the universe. But do not err as to what constitutes your highest desire. Your highest desire will not generally lead you to make a nuisance of yourself, unless it be a certain limited class. You will simply stand where you want to stand, and let everyone else do the same.

Self-study will ultimately lead us to know that a part of our selves is incorporated in all other's selves.

### Mrs. Bertha J. French.

CARL BURELL.

Passed to the higher sphere, March 14, 1900, Bertha J. French of Willimantic, Conn.

The readers of the RELIGIO-PHILOSOPHICAL JOURNAL must have noticed the charming and brilliant essays which she has contributed, and must have felt a kindly interest, as well as a sincere admiration, for Mrs. French.

One could have hardly thought from her cheerful essays that she was a confirmed invalid, having been so from girlhood. Weakness, pain and physical limitations could not dim or quench the spirit that burned within, and we know, so well, that death was only a change, leaving this limited sphere for the higher, broader and more limitless one which is the continuation of this life. To those who were with her she seemed to go away, but to me, who was some distance away, she has only moved to another sphere, where she is nearer than she was before.

I have for several years read with the greatest interest and pleasure her contributions to the Spiritualist papers, and have also corresponded with her frequently, but have never met her; yet I felt I knew her better than did many who had met her face to face.

I feel that no words of praise are too strong. She wrought well the mystical web of this life, and her courage, hopefulness and cheerful endurance were both grand and beautiful, and wherever and whenever she touched the lives of others, it was to make them better and nobler.

Words can not quite express my emotions—I can only say that, now she has passed the portals, I love life less than I did before. I firmly believe the future life will bring us more freedom, greater power and grander possibilities than this life can ever afford.

Therefore, let us not bemoan our loss, but rather glory in the good fortune of our loved ones, who have found entrance to that higher and better sphere.

East Pembroke, N. H.

[We fully endorse the sentiments expressed by Mr. Burell concerning the lovely character and helpful

disposition of Mrs. French. Her communications were always brilliant and uplifting, and none were ever more welcome to the columns of the JOURNAL.—ED.]

### Trials of a Palmist.

Curious and mysterious are the ways of those who visit from one point to another to get their "for-chins" told, "pams" read, etc. In they walk with stealthy tread, half sheepishly, tightly button up their lips with an extra twist, and gingerly stick out their hands with a righteous, indignant air that makes the reader feel like a three-year-old who has been into mamma's jams. After scanning the hard and empty palm, the reader humbly telling what little is to be seen, the subject goes out and says: "Didn't tell me where I was born nor if my children were well."

Another, tall and stately maid, sails in, heavily veiled, and defiantly lays out her left hand, keeping her right gloved and clutching numberless articles which woman-kind burdens herself with, and, with a cold, repelling air, dares one to read her character therein. After succeeding in capturing both hands, and, by sheer force, keeping them in a position where the chill, mysterious depths can be fathomed, the hard work begins. Not a sympathetic vibration vibrates beneath that steel-clad soul (if souls dwell within such shells), and how arduous it is to talk, even over the back fence, about such a hackneyed subject as the weather, if there is no sympathy; but to read even characterizations in the hand of one scorning and doubting, and hoping you won't "hit" a thing, is doubly hard. Truly, the pathway of the professional palmist is not strewn with roses—no, not even cowslips.

Then the other extreme presents itself, and when there are ten people waiting their turn and an appointment to be kept within a half hour, the voluble subject insists upon telling all her troubles, foibles, etc., before she even removes her gloves. Then she goes away and tells the most impossible tales of what the palmist told her. When some of this woman's friends call later and these remarkable things are not heard—disappointment reigns.

It is not, however, all shadow and darkness. Many whole-souled, intelligent people, with inquiring minds, enjoy having their characters diagnosed by the hand, and cheerfully acknowledge the truth as it is revealed by the lines and mounts.—*Messenger*.

### Shall We Live Again?

A correspondent of the *Christian Register*, a prominent Unitarian paper published in Boston, is evidently groping in darkness, trying to find some glimmer of light from the avenue of the resurrection of the body at some future date (as is shown by the following extract.) Instead of looking for a physical resurrection, it should look for that event by the spirit being clothed upon, as Paul said, with the "body that shall be in the spirit realm"—that is the spiritual body, which is the real one. He says:

For over 50 years I have been trying to find some one who can answer the question: "When we come to die, shall we live again?"

I expect many more have asked the same question, and no doubt many more will in the future.

First, what is death? Webster says that it is becoming extinct; dead, like a burned out candle; gone; consumed.

Shall we live again? Undoubtedly, the Egyptians believed it, as they prepared their dead so that they might come forth from their graves at the great resurrection day. Joseph believed it when he prepared the body of Jesus with 100 pounds of spices—their method of embalming. When we to-day see bodies carefully embalmed and placed in metallic cases and costly tombs, we think they believe that some day the graves will be opened and the dead walk forth to the great Judgment Day. There seems to be a wide-spread belief to-day that sometime, somewhere, in some place, some way no one can explain, we shall live again; that we shall have another life of some kind.

A few years ago, when everybody supposed that this world was the center of this universe; that the sun, moon and stars were made to give us light by day and by night; that heaven was up in the clouds over our heads, and hell was in some caverns in the center of the earth, then we could understand and be satisfied with the words our preachers taught us.

Through the aid of telescopes and science, we have learned that this world is a round ball, traveling through space around the sun, at the rate of over 1,000 miles per minute, and that the sun is traveling through space at a fast rate, and that the stars are planets, some larger than this earth. We are lost. We go to our preachers and bishops, and ask them, Is there life beyond the grave? They tell us they hope so: they "don't know." We ask the great agnostic the same question. He said he hoped so. "Don't know." We ask Huxley, Spencer, and other scientists. They hope so. They don't know. They have discovered nothing to warrant it.

So-called mediums are very common in every town in the country to-day. I expect from what I glean from ancient history and the Bible that they have been very common through all ages of the world.

We read where a young man went out to hunt his father's cattle. After searching a long time, they thought about a seer, or medium, that might tell where they could be found. They gave him what change they had with them, and received the desired information. About that time King Saul got into trouble. He had ordered every seer and prophet killed that could be found, so they could not aid his enemies. Finding his power of mediumship gone, he had to resort to one that his soldiers had not discovered. He obtained the desired information, and no doubt was satisfied.

To-day the people want to know: they don't want "hints." They want the men who are employed as ministers, bishops, etc., to tell them something definite about the question: If a man die, shall he live again? Don't tell us any more that they "don't know," but hope, have faith, etc. If there is a continued existence, tell us so, and give us some evidence that we can rely upon.

When I ask the savage Sioux Indian on the plains that question, he gives me a firm, decisive answer. Yes, he says, he does know. They always knew: their fathers knew. But the Christians "don't know." They only hope.—*Christian Register*.

### California State Spiritualist Association.

HEADQUARTERS—3322 17th St.,  
SAN FRANCISCO, CAL.

PRESIDENT, W.D.J. Hambly, 45 S. 7th, San Jose  
VICE PRES'T. .... Wm. M. Rider, San Francisco  
SECRETARY, W.T. Jones, 601 California St., S.F.  
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### MEDIUMS

Enumerated below hold Certificates of Endorsement or Protection from the State Spiritualists' Association:

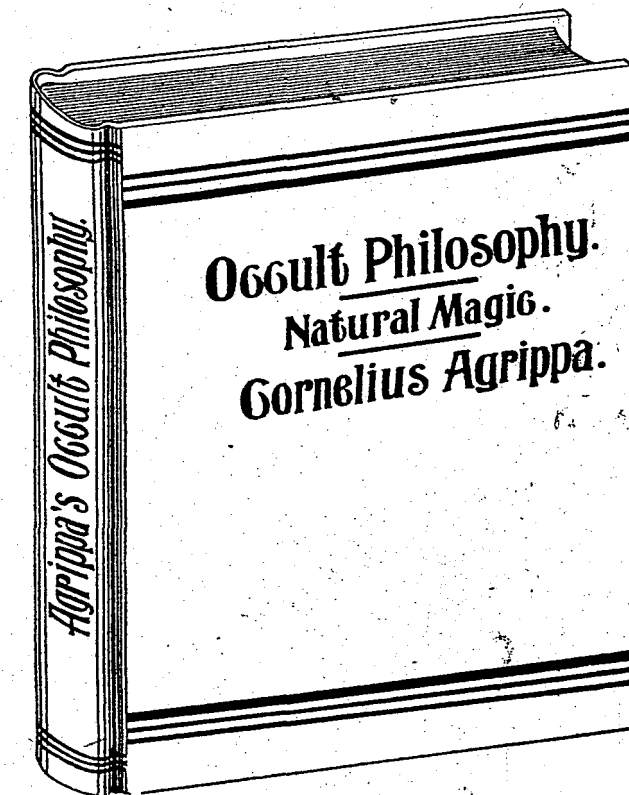
Mrs. Dr. Dobson - Barker, Healer, Box 132 San Jose, Cal.  
Mrs. Sadie Eberhardt, 3250 22nd Street, Circles Wed. 2 p.m.; Thurs. and Sunday eves.  
Mrs. Mena Francis, Spiritual Medium (Independent Slate Writing) 118 Haight st., San Francisco, Cal.  
Mrs. Griffin, spiritual and business medium. Mines a specialty. 1027½ Market St., S. F.  
Mrs. Kate Hoskins, Spiritual Medium, Lecturer and Healer, 445½ So. Spring St., Los Angeles, Cal.  
Miss Meda Hoskins, Spiritual Healer, Clairvoyant and Test Medium, and Psychometrist, 1423 Market St., San Francisco.  
Mrs. C. J. Meyer, spiritual & business medium. Sittings daily. Circle every eve. 335 McAllister.  
Mrs. C. R. McMeekin, Medical Clairvoyant and Readings; Lenzen ave., San Jose, Cal.  
Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.  
Mrs. Sarah Seal, Spiritual, Healing, and Business Medium, 215 Jones Street, S.F., Cal. Readings and Treatments daily.  
Mme. E. Young, 605 McAllister street, S.F. Circles Tues. Thurs. and Sunday eve's. 10c.

For other mediums see page 5.

### Remarkable Book.

OCCULT PHILOSOPHY, or Natural Magic, by that Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author—Henry Cornelius Agrippa, Counsellor to Charles V., Emperor of Germany and Judge of the Prerogative Court. \$5.00.

In 1509 Cornelius Agrippa, known as a Magician, gathered together all the mystic lore he had obtained by the energy and ardor of youth and compiled it into the elaborate system of Magic, known as Occult Philosophy. The one copy of the book from which this volume is translated



cost \$75. The translating, printing, binding and engravings for this edition entailed an expense of over two thousand dollars.

All the original illustrations, and some new ones, are found, as also various etchings of characters. The chapter on the Empyrean Heaven contains some of the much-hidden knowledge relating to the Masonic "Lost Word." The engraving is a much older plate than the work it was taken from.

This volume will be intensely interesting to those who love to work out hidden mysteries.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror is the best contribution on the subject extant.



## RELIGIO-PHILOSOPHICAL JOURNAL

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THOMAS G. NEWMAN,  
EDITOR AND PUBLISHER,  
Assisted by an Able Corps of Special Contributors.

The Editor must not be held responsible for opinions expressed in the communications of correspondents.

No notice will be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, MARCH 29, 1900.

**Denial** is no part of our philosophy. We do not deny the divinity of Jesus, but we affirm the divinity of all men; we do not deny the existence of evil in the world, but we affirm the omnipresence of good. Negation is nothing. What are you?

**The Working Girls of America** are being constantly assailed by the calamity-howlers, who seek to make capital for their misguided cause by misrepresenting the condition of the working classes. The working girls are the saviors of their sex. They are the pioneers marking out the road which leads to liberty. We believe in equal rights and equal responsibilities.

**A Deluge** of idle thoughts, words and actions seems about to overwhelm the world in spite of the rainbow of promise which has adorned the mental and spiritual firmament for 52 years. Occupation is necessary to the happiness of humanity, but the grade of employment is determined by the refinement or spiritual development of the individual.

**In His Steps.**—We often wonder what would be the result if our Police Judges should follow "in His steps." Jesus said: "Let him who is without sin cast the first stone." If this announcement should be made from the bench of one of the San Francisco police courts, the litigants, witnesses, audience, lawyers and Judge, would "pass out one by one," and there would be no one left to say: "Go and sin no more."

**A Mass Convention** of Spiritualists will be held in Chicago on April 10, 11 and 12, at Handel Hall, 40 Randolph St. Daily sessions will be held at 10 a.m. and 2 and 8 p.m. These mass conventions are doing a good work.

### Anniversary Greeting.

As the years follow one another in rapid succession, and the anniversary season approaches, we are impelled to give expression to words of encouragement and good cheer. The adverse conditions of life are the result of ignorance. This tyrant, entrenched behind the bulwarks of superstition, is being assailed from every quarter; the picket lines are all driven in, and the intelligence of the world is bombarding its stronghold; capitulation is certain in the near future.

When man knows himself, he will be the master of the Universe. Mediumship is the key to the secret of being, but it can never be developed in an atmosphere of fear. The orthodox ideas of morality and ethics must give way to a natural comprehension of man's relation to his fellow-man. The vista of the future is radiant with brightness, and illuminated spirit hands beckon us onward and upward.

Each succeeding anniversary will bring better conditions, and the era of comparative prosperity and happiness is dawning upon the earth. The world is ours; let us use it to the best advantage, for this is the best world we know anything about.

### Evolution and Christianity.

We are not particularly concerned whether Christianity lives or dies; but when the old scarlet Haridan makes her exit, we would like to be pretty well up toward the front in the funeral procession. The *Dominion Review* gives expression to the sentiment which will predominate in the first chapter of the obituary notice, when that interesting event occurs. It says:

There can be no question among intelligent men that Christianity has entered upon a phase of very greatly accelerated evolution. The discussions which have occurred in some of the more prominent journals during the last few years have shown that the old-fashioned orthodox elements are fighting what they know to be a losing campaign, and that, though they are determined to stand to their guns to the last, even if they have to lose their reason, they cannot avoid admitting the validity of the new science and the new philosophy which, consciously or unconsciously, is revolutionizing the ideas of all thinking men.

**Another Messiah** has taken possession of the world in the name of the God of the ancient Jews. His name is Henry Hubbard, and he lives in Santa Monica, California. If this thing continues, there will soon be enough "Messiahs" to go around, and we will be able to have one in each family, and not be compelled to borrow one, as the Christian Church did.

**Eccentricity** has been considered a mark of genius; but when it operates to curtail the opportunities of men for the investigation of the problems of life, there

should be a limit fixed beyond which no leader of thought should go. The *Christian Register* contains this brief sketch in point:

Dr. Martineau's dislike for tobacco was so intense that it reduced his traveling to a minimum and kept him from all public places where he was likely to encounter the effects of its use.

### Mental Science College.

Helen Wilmans and C. C. Post have written us a letter in regard to the college to be built in Seabreeze, Florida. We believe that the line of demarcation between the finite and the infinite should be labeled *ignorance*, and every movement tending toward the destruction of this barrier to progress has our hearty support. The cause of progress needs a place where a new thought can be entertained and analyzed, without doing violence to the preconceived opinions, religious, political or otherwise, of the faculty, the founders or the benefactors of the institution. We quote the following from the secular press in that section of the State:

While this institution has been named a School of Research, it will furnish all of the facilities commonly offered by other institutions of learning. By this is meant that all the common branches will be taught. It will differ from them in the fact of absolute freedom to investigate, and in that absence of reverence for antiquated precedent in the educational world which it is believed by the founders of the institution is a lamentable tendency of institutions of learning generally.

The whole student life will be tempered from the viewpoint of the belief on the part of the founders of this institution in the Godlike qualities and absolute mastery of man. Self-reliance, independence of thought and action, original thought, self-development, are among the tendencies which will be noted in after years as a characteristic of the graduates of this institution.

**Paul Tyner**, in a lecture in the Church of the Messiah, Park Ave. and 34th Sts., New York, in April, 1896, gave expression to the following sentiment, which will find a response in the mind of every thoughtful man:

All so-called sin and wickedness are but forms of selfishness, and selfishness is simply spiritual blindness. If he who is not without sin may not cast stones of condemnation, he who is really sinless will not condemn. Christ opened the eyes of the blind, wasting no time in judging or condemning either the blindness or the blind man, except as light condemns the darkness, by displacing it.

After all, in the individual and in the mass, from the least to the greatest, from the most ignorant to the wisest, from the most vicious to the most virtuous, the crying of humanity to-day is the cry of the dying Goethe: "Light, more light!" And for us all, the cry shall be satisfied in the future, as it has not been in the past, by ever-increasing fullness, intensity and duration of life.

### The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

**Proceedings of the Society for Psychical Research.** London: Kegan, Paul, Trench, Trubner & Co., Charing Cross Road, W. C. The February number contains contributions from Andrew Lang, Mrs. Henry Sidgwick, F. C. S. Schiller and Prof. Harlow Gale. It is very valuable as a disseminator of information on occult lines.

**The Independent Thinker** Henry Frank, editor, 27 West 42nd St., New York City. Monthly. \$1.00 a year. This magazine is devoted to expounding the New Thought, and the February-March number has many good things "for those who want to think," and "for those who want to know what to think about."

**Internal Respiration**, or deep breathing as a means of developing mediumship, by Respiro. Price, 50 cts. For sale at this office.

### Home Culture Clubs.

Having been appointed a committee to encourage mental and spiritual culture among the Spiritualists of the State, after careful consideration we make the following recommendation:

We, the committee appointed by the Board of Directors of the California State Spiritualists' Association recommend that each society arrange a reading club, to be known as "Home Culture Club," for the study of History, Science and Religion, and suggest the following books as a beginning. If, however, none of these meet the requirements of your society, you are free to make such selections as may be best suited to your needs:

History—Ancient, Mediæval and Modern, General Barnes; Science and Religion, H. J. Davis; Harmonial Philosophy, A. J. Davis; Evolution: Its Relation to Religion, Underwood; Development of Spirit After Transition, Faraday; After Her Death, Lillian Whiting; Relation of Science to Phenomena, Faraday; The Greatest Law in the World and Natural Law in the Spirit World, Drummond; Emerson's Poems; The Mystic The-saurus, W. F. Whitehead.

R. I. JOHNSON, Hollister.  
WM. M. RIDER, San Francisco.  
FRANK PARKER, Santa Cruz.

Committee.

**J. C. F. Grumbine** has had a successful season in Boston. The prominent dailies and society papers have printed notices and sketches of his life and work. At Swell Back Bay his private classes and public lectures were well attended. He goes from Boston to Washington, D. C., where he will labor during April and May.

We learn that the second edition of "Psychometry" will soon be ready; also "Auras and Colors," which has been delayed. The second edition of "Clairvoyance"—price reduced to \$3—is now ready, and also "Easy Lessons in Psychometry, Clairvoyance and Inspiration," which books are for sale at this office.

The brilliant number of "Immortality," dated March 15, 1900, is devoted to "Realization."



## San Jose Notes.

## TO THE EDITOR:

San Jose Spiritualists have been particularly favored with good things since the opening of the New Year. First came Mrs. E. L. Watson's course of lectures on "Social Ethics." These were followed in February by a course of lectures from Mrs. Nettie Pease Fox, the well-known author and lecturer, who is spending the Winter in San Jose.

This course was a natural and most appropriate preparation for the visit of the National Missionary, Mrs. Addie L. Ballou, who came to tell what organization may do to further the cause of progress.

The Union is at present enjoying the ministrations of Mrs. L. D. Lyness, late of Minneapolis.

Mrs. S. Cowell of Oakland has occupied the platform of Sleeper Hall for a number of weeks.

Henry B. Allen, the renowned physical medium, is in town, proving what wonders may be performed without the aid of human hands. The local mediums, Mrs. Hendee-Rogers, Mrs. Downer-Stone, Mrs. York and "the other" Mrs. Stone are kept busy with private work.

Several traveling mediums have also visited the city. Traveling mediums, whose work can be proven, are always welcome; but "tramp mediums" may pass on.

The Lyceum and Ladies' Aid gave a mask ball and supper on Friday evening, March 16, which was a grand success.

The annual election comes the first Sunday in April, at which time it is hoped a Board of earnest workers will be elected as Directors to properly conduct the business of the Union, and to make the coming here of the State Convention a success.

E. B. MARCEN

## Los Angeles Notes.

## TO THE EDITOR:

The truth-seekers and the co-operative Spiritualist societies of Los Angeles will unite with the Harmonial Association in celebrating the 52nd anniversary of Modern Spiritualism, in Harmonial Hall, Sunday, April 1. Rev. Wm. C. Bowman and John G. Briggs will lecture in the morning and Mrs. Elizabeth Manewell will give spirit messages.

In the afternoon Dr. Cannon and Dr. Geo. W. Carey will lecture, and Miss Althea Johnson will be the medium. In the evening Rev. Wm. Penn Haworth and Mrs. Maude L. Freitag will officiate. Excellent musicians, both vocal and instrumental, have been secured. C. O'Brien and Mrs. C. J. Cormic will deliver original anniversary poems.

The three societies referred to are enjoying a full measure of success, and the best of feeling exists among them. There are three other educational circles which give courses of lectures during the week. Dr. Carey, Dr. Cannon and Mrs. Bertha Curry are the efficient leaders. Space will not permit me to mention all the circles which are held and well patronized.

Mrs. Augusta Armstrong, who has been on a visiting tour on the Coast since the Harmonial Camp-Meeting, has been quite sick here for two weeks with la grippe, but she is now convalescing, and, if well enough, she may be expected to make an address at the anniversary exercises. A new society has been started at Pasadena by Ben Barney and Prof. Bowman.

J. D. GRIFFITH.

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Princeton, Ill., June 9, 1899.

Mrs. Dr. Dobson, my Good Doctor and Lady Friend: Am getting well; I feel like a boy sixteen years old, and give you all the praise.

Yours truly,

FAIRVIEW, Christian Co., N. Y., Feb. 2, 1900.

Mrs. A. B. Dobson:

DEAR FRIEND—I must say that your medicine done me more good than all the doctors I ever went to, and I am so thankful to you for the kindness I will now send for another month's treatment, and I think that is all I need.

Yours truly, LEWIS BOSTON.

FLANAGAN, Livingston Co., Ills., Feb. 6, 1900.

Dear Mrs. Dr. Dobson-Barker:

I am getting along fine; the growth on my back is going away fast. I am trying to send everyone to you, as you have helped me so much that I want everyone else to try you.

MRS. S. A. BAKER.

Clifton, Feb. 6, 1900.

Dear Madam:

I received medicine from you last February which helped me so much that I am again sending for it. I am troubled with rheumatism. My feet get sore, and I feel stiff all over, and yours is the only medicine that helps me. I wrapped the papers around my feet at night, and that took all the pain away. Please send to the following address:

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### The Vibratory Theory.

TO THE EDITOR:

Won't you or some of your thinkers and investigators give through your paper the name or names of the best text-books on the Vibratory Theory of Matter? I have read something from the aspect of the psychic, but I desire to get the materialistic side of the question. What books do the professors of physics in our great universities recognize on this subject? Where can I find the subject discussed?

Yours truly, S.

[We invite someone who is familiar with this subject to give us a list of such books, together with the names and addresses of the publishers.—ED.]

### Who is he?

TO THE EDITOR:

A few days ago I received a letter purporting to be from one Zion Barratt, "the great Australian Medium—First American Tour." He gives the names of two of my friends long since passed over, and says their spirits have appeared to him, and that he will hold in rapport with them until he hears from me, and invites me to ask questions of them through him. In a corner of the letter-head is a venerable face and the price list of questions, running from \$2 to \$5.

All this would not have aroused any suspicion had it not been that a friend of mine whom I seldom see dropped in to show me a like communication from the same party received by him. It immediately struck us both that probably hundreds are getting these letters, and that it is a deep-laid scheme, broader in scope and conception than any yet disclosed. If Zion Barratt is a reality and has proper credentials, rigid investigation will do him no harm; in fact, will be of decided benefit.

A suspicious circumstance lies in the fact that the letters do not emanate from local psychics, who can be investigated, if not known, but from such a distance as to preclude any investigation. The letters are dated at Kansas City, but are mailed from a town in Texas.

Do our good friends of the *Thinker*, *Light of Truth* and *Banner of Light* know anything of this man? He ought to be brought out into the light and either approved or disapproved speedily, for the chances are there are hundreds of these letters out. Yours sincerely, NATURALIST.

[We know well our correspondent who signs himself as "Naturalist" to the above. He is one of our prominent and reliable city business men. We hope our Eastern friends can throw light on the above. Who knows about Barratt? Won't those who can, tell us something about him?—ED.]

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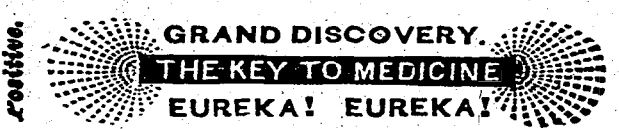


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## Local News Summary.

**Our Telephone.**—Those who may wish to telephone to this office will please call up "Jessie 1769."

**Coming Events.**—The Mission Lyceum entertainment and dance on Wednesday evening, March 28, in Mission Opera Hall, 2131 Mission St. Oakland societies celebrate the anniversary in Hamilton Hall on Sunday, April 8.

**The Society of Progressive Spiritualists** held its usual Sunday evening meeting in Occidental Hall, and after the song service, conducted by Mr. J. T. Lillie, Mrs. R. S. Lillie gave an eloquent lecture, taking for her theme, "The Angel of Life."

She spoke of what had been accomplished during the past 52 years since the advent of Spiritualism; how the world had been enlightened and liberated from the thralldom of superstition and bigotry; that the advance made had been marked, but in a few instances, she said, like the one just now exhibited in San Francisco, where officials, clothed with temporary power, had undertaken to vent their hatred of mediums and Spiritualism by trying to compel them to pay heavy license taxes; but the angel or spirit of life would defend the Cause and make even the hatred of such men to subserve its interests. She said the final outcome would be satisfactory, and truth would triumph and right prevail.

**Oakland.**—The Union Spiritual Society met last Wednesday night at Dr. Palmbaum's, 856 1/2 Isabella St. Mrs. Drake made a few appropriate remarks, followed by Dr. Palmbaum giving tests to the satisfaction of all. Mrs. C. Stewart described some of the spirits that were present and told whose relatives were there, proving spirit return and her good mediumship.

**Hermetic Brotherhood** held its regular open meeting at 509 Van Ness Ave. on Thursday evening, March 22. The opening meditation was: "What Shall the Harvest be?" Choice music was rendered by Mrs. Rogers and Mrs. Weld. Dr. Phelon's talk was upon "The Harvest and Its Reapers," a demonstration of the fact that man reaps as he sows. Music and a mantrium closed the session.

**The Mediums of the Mediums' Protective Association** held a meeting in Friendship Hall, 335 McAllister St., on Wednesday evening, March 14; the proceeds to go to swell the Mayer Home Fund being raised by this society. W. T. Jones presided and the platform was occupied by Mrs. Seal, Mrs. Griffin, Mrs. Robinson and Mrs. Meyer. The notice of this meeting was omitted by mistake last week.

**The Anniversary Celebration.**—The Board of Directors of the California State Spiritualist Association will celebrate the 52nd anniversary of the advent of Modern Spiritualism, in Golden Gate Hall, 625 Sutter St., San Francisco, on Sunday, April 1. There will be two meetings at 1 and 7:30 p.m. There will be several short speeches in the afternoon and spirit messages by Mrs. Cowell. The feature of the evening will be the anniversary address by Mrs. R. S. Lillie. Admission will be free and all are welcome.

**The Ladies' Aid Society** meeting on Wednesday afternoon in Occidental Hall was addressed by Mrs. Anna L. Gillespie and Wm. Rider. The meeting was an interesting one and was conducted by Mrs. B. F. Small, the president.

**The Lyceum Program** at 909 Market St. was unusually interesting last Sunday and the attendance quite large. The silver chain reading was about the Fox girls and the raps at Hydesville. Dr. Norman told the children about school life in Burmah. The vocal solo by Miss Mary Lantz and the zither and guitar duet by Mr. and Mrs. Corse were gems among the music. On Sunday, April 15, the Lyceum will hold memorial services for those faithful workers who have passed to spirit-life.

C. H. WADSWORTH.

**Mme. Young's Meeting.**—Mrs. Sarah Seal delivered an eloquent address on "Whence and Whither" last Sunday evening in Oriental Hall. Prof. Young, Prof. Bothwell and Mme. Young rendered an original musical composition, by Prof. Young, on piano, organ and violin. Mme. Young then gave interesting spirit messages to the audience, many of which were very remarkable as tests, as well as giving consolation and advice to mourning friends.

**Mrs. Eberhardt's** meeting last Sunday was large and successful. Her spirit messages were appreciated by her large audiences.

**Anniversary Celebration.**—Hamilton Hall, 13th and Jefferson Sts., Oakland, was occupied last Sunday by the Independent Spiritualists of Oakland, and the 52nd anniversary was celebrated. There was a conference meeting in the morning, and the afternoon was occupied with short addresses by prominent people. The evening service opened with an invocation by Mrs. McMeekin of San Jose, followed by an address by Lee Preston. Miss Mabel Elliott gave a guitar solo.

Dr. Max Muehlenbruch, M. S. Norton, C. F. Van Luven, Dr. W. S. Hall, Pearl Anderson, James Knott, W. E. Neville, Mrs. Irene Smith and Mrs. L. E. Drake entertained the audience with short talks and vocal music. This was a very successful celebration.

**At Mrs. Wrenn's Meeting** last Sunday the 52nd anniversary of the advent of Modern Spiritualism was appropriately observed. Mrs. Heussmann, Mrs. Wrenn, Mrs. Griffin, Mrs. Gillingham, Mrs. Miller and Mrs. Winter occupied the platform. Mrs. Rosie Stender and Mrs. Symmons furnished the music.

**Mrs. Meyer's Meeting.**—The music was a special feature last Sunday at Friendship Hall; Mr. Reney Berry being the artist. Mrs. Meyer gave messages from the spirit-world, and Mrs. Dunham gave an address.

**B. Fay Mills** spoke in Metropolitan Temple last Sunday evening on "Why I Became a Liberal in Religion." There was excellent vocal and instrumental music and a crowded house.

**Mr. Croop**, a member of the Board of Directors of the Sleeper Trust, was in the city the past week, and reports the affairs of the Trust in good condition. Harmony prevails and the financial outlook is bright.

**C. Mayo-Steers**, trance medium. Circles Tuesday, 8 p.m.; Thursday, 2 p.m., 25 cents. Readings \$1.00. 112 1/2 Oak St., San Francisco, Cal. Readings by mail. Telephone, Howard 527. 1374

**Mediums, Attention!**—There will be a meeting of all the mediums in San Francisco in Occidental Hall, 305 Larkin St., on Wednesday, March 28, at 8:30 p.m., to take action against the license demanded of mediums.

W. T. JONES, Sec. C. S. S. Ass'n.

**Universal Spiritual Association.**—The subject for discussion last Sunday at 20 Eddy St. was "Sentiment." Dr. Hall presided and Miss Lee furnished the music. There was a crowded hall and the usual enthusiasm.

**Beautiful Songs** for public and private use, by Prof. C. Payson Longley, are for sale at this office. Price, 15 cts; postage, 2 cts extra. Every Spiritualist should have at least one copy.

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Brooks, Cal., Jan. 17, 1900.—Dear Doctor Peebles:—When I think of my condition at the time I began your treatment a few months ago I realize what a wonderful improvement in health I have received at your hands. My health is better and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing and anyone addressing me with stamp can have a personal testimonial of what you have done for me.

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### Psychometric Reading.

TO THE EDITOR:

Please allow me space in the JOURNAL to make the following statement concerning a Psychometric Reading which I have just received from Dr. Max Muehlenbruch of Oakland, Cal.:

The psychometric reading which Dr. Max Muehlenbruch gave me of a young lady is absolutely correct, and as regards his psychometric powers, I must say that I have tried all the great mediums and astrologers in the United States, and that he is king of them all. He is the only one who gave me a satisfactory reading. Though things are not very flattering at present, as he said, through his advice, I shall rise to the highest, as my object is to do good in this life. I desire to thank him for his excellent advice.

I always say wherever I go that he is the greatest prophet, seer and psychometrist in the United States, which, to me, means the greatest in the world.

Yours respectfully,

PROF. J. J. LIDDY, Weatherby, Ore.

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**Elizabeth Barrett Browning**, an interesting volume by Lilian Whiting. Price, \$1.25; postage, 10 cts. For sale at this office.

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